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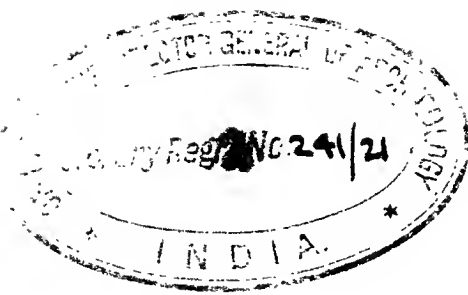


CATALOGUE  
OF THE  
ARABIC AND PERSIAN MANUSCRIPTS  
IN THE  
ORIENTAL PUBLIC LIBRARY  
AT  
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BIHAR AND ORISSA UNDER THE  
SUPERVISION OF

SIR E. DENISON ROSS, Kt., C.I.E., P.I.D.







Catalogue  
OF THE  
Arabic and Persian Manuscripts

IN THE  
ORIENTAL PUBLIC LIBRARY

AT  
BANKIPORE  
14497

VOLUME V.  
TRADITION  
PART I.



*Prepared by*

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## PREFACE.

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THE present volume of the Bankipore Catalogue is the first of two volumes which are to be devoted to Arabic works relating to the Traditions of the Prophet. This branch of Arabic literature is specially well represented in the collection made by the late Maulavi Khuda Baksh who was deeply versed in this subject.

Maulavi Abdul Hamid, who has been entrusted with the description of these manuscripts, is himself thoroughly versed in the science of Ḥadīṣ, and in regard to Sunni Tradition his views may be accepted as representing the attitude towards the classics of this subject held by Indian Sunni Muslims of to-day.

The Maulavi's training was originally on purely Arabic lines, and he only acquired his knowledge of English and the European methods of research at the conclusion of his Arabic studies. As supervisor of his work I have purposely allowed what he says to stand, for the most part, as he wrote it: and it will be seen that, with the exception of his references to Brockelmann's invaluable *Geschichte der Arabischen Literatur*, he has gone direct to Arabic sources for his information. He has made a careful study of all the sanads and notes by well-known scholars with which the MSS. abound, and has been at pains to ascertain the dates of the scholars and traditions here represented.

The present volume deals with 172 manuscripts, and comprises the following branches of tradition:—

- (1) The six canonical collections of Sunnī Tradition.
- (2) The Masānīd of Sunni Tradition.



- (3) The four canonical collections of Shī'a Tradition.
- (4) The Masānid of the Zaidis.
- (5) The Arba'iniyât of the Sunnis.
- (6) The Arba'iniyât of the Shī'as.
- (7) The Arba'iniyât of the Zaidis.

A further volume under preparation will contain the remaining branches of the subject. Special attention may be drawn to the following MSS. :—

- No. 128. An abstract of the Muwaṭṭa'. A rare work transcribed in A.H. 628.
- No. 191. A very early copy of Muslim's Ṣaḥīḥ bearing the autograph of numerous eminent traditionists.
- No. 202. A unique commentary on Muslim's Ṣaḥīḥ.
- No. 203. A very rare commentary on difficult portions of Bukhārī and Muslim.
- No. 211. A portion of the Jāmi' of Turmudī transcribed in A.H. 572.
- No. 241. A fine old copy of the Musnad of Abu Dā'ūd.
- No. 245. This is the unique MS. on which the Hyderabad printed edition (1902) was based.
- No. 251. An interesting and presumably unique copy of a controversial work on the Musnad of Ibn Ḥanbal, by Ibn Ḥajar al 'Asqalānī, with marginal corrections in the author's own hand.

E. DENNISON ROSS.

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\* The Muwaṭṭāʾ, according to Qāḍī ʿIyād (*d.* A.H. 451 = A.D. 1149; see No. 227), Ibn Aṣīr (*d.* A.H. 606 = A.D. 1209; see Nos. 223-24) and some others, is regarded as one of the six canonical collections, while a number of the traditionists, instead of the present work, include Ibn Māja.

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# ARABIC MANUSCRIPTS.

## TRADITION.

No. 121.

fol. 420; lines 15; size 8 × 6; 6 × 3.

الموطأ

## AL MUWATTA'.

A collection of Ḥadīṣ (traditions) which, before the composition of the six canonical collections,\* was looked upon as the first and foremost authority in Ṣaḥīḥ Ḥadīṣ.

Author: Abū 'Abdallāh Mālik bin Anas al Aṣbaḥī, ابو عبد الله مالك بن انس الاصمعي المدني, the second of the four learned doctors (امام) who were the exponents of their faith. He is sometimes called Imām-u-Dār al Hijrah (امام دار الهجرة), and was born in Medina in A.H. 93 = A.D. 711. Dahabī, after mentioning the dates of the author's birth, A.H. 96 and 92, given by other biographers, emphatically says that A.H. 93 is the correct one.

Ḥāj. Khal., vol. vi., p. 265, followed by Brock., vol. i., p. 175, however, gives the date of Mālik's birth A.H. 97 = A.D. 715. Mālik studied Ḥadīṣ under the eminent traditionists, ابو بكر محمد مسلم بن عبد نافع ابو عبد (d. A.H. 124 = A.D. 741) and نافع ابو عبد (d. A.H. 117 = A.D. 735), and learnt Qirā'at under نافع ابو عبد الرحمن بن ابي نعيم (d. A.H. 169 = A.D. 785). See *Tabaqāt al Qurra'* by Dahabī, fol. 21<sup>a</sup>. A large number of scholars and traditionists narrated traditions from him. In the Muqaddimah of

\* (1) *Al Jāmi' aṣ Ṣaḥīḥ* by Bukhārī (d. A.H. 256 = A.D. 870). (2) *Aṣ Ṣaḥīḥ* by Muslim (d. A.H. 261 = A.D. 875). (3) *Al Jāmi'* by Tirmidī (d. A.H. 279 = A.D. 892). (4) *Sunan* by Abū Dā'ūd (d. A.H. 275 = A.D. 888). (5) *Sunan* by Nasā'ī (d. A.H. 303 = A.D. 915). (6) *Sunan* by Ibn Mājah (d. A.H. 273 = A.D. 886).

Tanwîr al Hawâlik (a commentary on this work, see the following No. 123) it is stated, on the authority of Ibn 'Abdalbarr (*d.* A.H. 463 = A.D. 1070) that Mâlik spent forty years in the composition of the present work, and that after finishing it he submitted it to seventy learned traditionists of Medina, who unanimously declared it to be correct; hence the author entitled it **الموطأ**. Mâlik died in Medina A.H. 179 = A.D. 795, and was buried in the cemetery called Al-Baqi' البقيع.

For the author's life see: Huffâz, vol. i., p. 187; Ibn Khallikân, vol. i., p. 1139; Mir'ât al Janân, fol. 96<sup>a</sup>; Hâj. Khal., vol. vi., p. 265; Broek., vol. i., p. 175.

Beginning:—

وقوت الصلوة قال حدثني يعقوب بن يعقوب الليثي عن  
مالك النخ

The **موطأ** exists in various forms, in which the traditions are narrated from different sources, differing in number of Hâdiṣ and their arrangement. The present copy contains Hâdiṣ narrated through Yahyâ bin Yahyâ al Laiṣî (*d.* A.H. 234 = A.D. 848) and is more reliable and popular than the other collection of Muwaṭṭa' narrated by others.

For other copies see Brit. Mus., No. 1590; Berlin, 1143; Paris, 675-78. The work is fully described in Berlin, No. 1143. The work was lithographed in Dihli, A.H. 1291; and printed in Tunis, A.H. 1284; Cairo, A.H. 1280; Lahore, A.D. 1889.

Written in ordinary Naskh.

Dated A.H. 1233.

Scribe صالح بن محمد المراكشي

#### No. 122.

fol. 119; lines 22; size 10 × 6; 7 × 4.

الموطأ برواية محمد بن حسن الشيباني

### AL MUWATṬA' BI RIWÂYAT MUḤAMMAD BIN ḤASAN ASH SHAIBÂNÎ.

Another copy of Al Muwaṭṭa' narrated by Abû 'Abdallâh Muḥammad bin Ḥasan Asḥ Shâibânî, better known as Imâm Muḥammad, who died

in A.H. 189 = A.D. 804. Below each Ḥadīṣ Imām Muḥammad has quoted the opinions of Imām Abū Ḥanīfah whom he defends in controversial points.

Beginning:—

بَابُ وَقْتِ الصَّلَاةِ قَالَ مُحَمَّدُ بْنُ الْحَسَنِ أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ  
عَنْ يَزِيدَ بْنِ زِيَادٍ مَوْلَى بَنِي هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ مَوْلَى  
مَلِئَةِ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَأَلَهُ  
عَنْ وَقْتِ الصَّلَاةِ النَّحْ

For other copies see: Berlin, 1144; Brit. Mus., 1590; Cairo I., 328.

The work has been printed in Ludhyāna, A.H. 1291; and Lucknow, A.H. 1297.

Written in good Naskh, dated A.H. 1005.

The name of the scribe is hopelessly wormed and only reads thus  
لُودَةُ بْنُ مَخْدُومٍ مِيَانِ

### No. 123.

fol. 230; lines 20; size 10 × 6; 7 × 4½.

### تنوير الحوالك

### TANWÎR AL HAWÂLIK.

A rare commentary on the Muwaṭṭa' narrated through Yahyâ bin Yahyâ al Laiṣi (see No. 121). By Abū 'l Faḍl 'Abdarrahmân bin abî Bakr bin Muḥammad bin Abî Bakr Jalâladdin as Suyûṭî, أبو الفصل

عبد الرحمن بن أبي بكر بن محمد بن أبي بكر جلال الدين السيوطي  
This eminent author was born in Rajab, A.H. 849 = A.D. 1445. As he was born in the Library of his father he is generally called ابن الكتب (the son of the books). One week after his birth he was named 'Abdarrahmân by his father, and the Kuniyah (كنية) Abū 'l Faḍl was given to him by Aḥmad bin Ibrâhîm al Kinâni (d. A.H. 876 = A.D. 1471). While Suyûṭî was still young his father died in A.H. 855 = A.D. 1451, leaving the young author under the charge of Kamâladdin Ibn al Humâm (d. A.H. 861 = A.D. 1458).

At the age of about eight years Suyûṭī learnt the Qur'ān by heart, and subsequently, after a short period of seven or eight years, he began to study jurisprudence, literature, and Arabic grammar. The commentary on the *Isti'ādah* (استعاذة) was the first of his compositions, which he wrote in A.H. 866 and which he presented to his teacher 'Alamaddin al Balqānī, who highly appreciated the work, and whose lectures Suyûṭī continuously attended till A.H. 868, in which year Balqānī died. After Balqānī's death he attended for some time the lectures of Shaikh al Islām Sharafad dīn al Manāwī (d. A.H. 871 = A.D. 1466), and then attended for four years continuously the lectures on Ḥadīṣ under Taqiaddin as Samanī al Ḥanafī (d. A.H. 872 = A.D. 1467). He also studied under Muhyiaddin al Kāfījī (d. A.H. 879 = A.D. 1774) continuously for ten years, from whom he received a remarkable sanad for narrating Ḥadīṣ. He studied Ḥadīṣ from many of the eminent traditionists, whose number, according to his own statement in *Ḥusn al Muḥāḍarah*, is not less than 150. In the course of his studious life he once took a fancy to learning logic, but finding that Ibn Ṣalāḥ seriously objected to the acquirement of that branch of science, Suyûṭī gave up the idea for ever.

As a voluminous writer Suyûṭī stands unequalled. In *Ḥusn al Muḥāḍarah*, fol. 162<sup>a</sup>, he says that prior to the composition of that work he had already composed three hundred books—

وقد بلغت مؤلفاتي الي الآن ثلثمائة

while the author of *An nūr as Sāfir* remarks that Suyûṭī left behind him altogether about six hundred books—

وصلت مصنفاته نحو الستمائة

Broek., vol. ii., p. 143, enumerates 316 works of this great author. He died in A.H. 911 = A.D. 1505 after three days' illness, and was buried in the western side of Bāb al Qarāfah, باب القرافة, in Egypt.

See for his life and works: *Ḥusn al Muḥāḍarah*, fol. 160<sup>a</sup>; *An nūr as Sāfir*, fol. 52<sup>a</sup>; *Haj. Khal.*, vol. vi., p. 616; *Bodl.*, 58-60; *Berlin*, 1034; *Brock.*, vol. ii., p. 143-58.

Beginning:—

الحمد لله الذي بعث النبي صلى الله باوضح المسالك  
و نور به رجاء كل حالك . . . و بعد فهذا تعليق لطيف على  
موطأ امام مالك بن انس رضي الله عنه

In the preface the commentator states that the present work is an abridgment of *Kashf al Muḡaṭṭā*, كشف الغطاء, the larger commentary on the same *Muwaṭṭaʾ*. He further adds that he has based the work on the system and principles of his *Tawshih*, a commentary on *Bukhārī*, for which see No. 168.

Although the work is mentioned by Hāj. Khal., vol. vi., p. 265, it is not mentioned in any catalogue.

Written in good *Naskh*.

Dated A.H. 1300.

Scribe أحمد بن محمد بن عبد الله

#### No. 124.

fol. 200; lines 21; size  $9\frac{1}{2} \times 6$ ;  $7 \times 4$ .

An incomplete copy of the same *Tanwir al Hawālik*, beginning as above and ending with the *Ḥadīṣ*—

عن عطاء بن عبد الله الخراساني انه قال حدثني شيخ بسوق  
البرم بالكوفة الخ

Corresponding with fol. 172<sup>a</sup> of the preceding copy.

Written in ordinary *Naskh*.

Not dated, apparently 12th century A.H.

#### No. 125.

fol. 322; lines 18; size  $10 \times 6$ ;  $7 \times 9\frac{1}{2}$ .

المسوى شرح الموطأ

### AL MUSAWWÂ SHARḤ AL MUWAṬṬAʾ.

A commentary on the *Muwaṭṭaʾ* narrated through *Yahyâ al Laiṣī* (see No. 121).

By *Aḥmad bin ʿAbdarrahīm ad Dihlāwī*, أحمد بن عبد الرحيم (مشاه ولي الله), better known as *Shāh Waliyallāh* (شاه ولي الله), an eminent



Indiān Ṣūfī and traditionist, who, according to *Ithāf an Nubalā*, p. 428, traces his descent from 'Umar the second Caliph, was born in A.H. 1114 = A.D. 1702. At the age of five he gained admission to a maktab. At an early age he applied his mind to study, and after getting the Qur'ān by heart and finishing شرح ملا جامي and other branches of literature, he, at the age of fifteen, completed all the courses of Indian Madrasahs, and adopted his father as a spiritual guide. After his father's death in A.H. 1126 he engaged in delivering lectures for many years, and in A.H. 1143 he went to Mecca and then to Medina, where he made acquaintance with the scholars and traditionists of those places, and received the sanad for narrating Ḥadīṣ and a Khirqāh from the eminent Ṣūfī and traditionist, ابو طاهر محمد بن ابراهيم المدني (d. A.H. 1145 = 1732 A.D.).

See Wali'allah's Sanad on Bukhārī, No. 134, and *Tāj at Tabaqāt*, Part 13, fol. 485. He returned to India in A.H. 1145 and, after spending some of his time in delivering lectures and composing works, died in A.H. 1176 = A.D. 1762.

Beginning:—

الحمد لله الذي انزل على عبده الكتاب قيماً . . . اما بعد  
فيقول العبد الفقير الى رحمة الله الكريم احمد المدعو بولي الله  
بن عبد الرحيم الخ

The explanations of Ḥadīṣ as interpreted by different 'ulamā, are given below each Ḥadīṣ, while in each chapter the commentator explains the difference of opinion of the Imāms Abū Ḥanīfah and Shāfi'ī. The date of composition of the work, as given by the commentator himself, is A.H. 1164.

For Shāh Wali'allah's life and works, see Brock., vol. ii., p. 418; *Ithāf an Nubalā*, by Siddiq Ḥasan Khān Bhopāl, p. 428; *Ḥadā'iq al Ḥanafiyah*, by Maulavi Faqīr Muḥammad, p. 447; and *Tadkira-i-'Ulamā-i-Hind*, p. 110. The work has been lithographed in the Fārūqī Press, Dihlī, A.D. 1902.

Beside the present work and the works mentioned by Brock., vol. ii., p. 418, the following works of Shāh Wali'allah are enumerated in the *Ḥadā'iq al Ḥanafiyah*, p. 447:—

- (1) ازالة الخفاء عن خلافة الخلفاء
- (2) مصفى, a Persian commentary on Muwaṭṭa'.
- (3) فيوض الحرمين
- (4) الدر الثمين

- (5) انتباه
- (6) انسان العين في مشائخ الحرمين
- (7) الفوز الكبير في اصول التفسير
- (8) عقد الجيد في احكام الاجتهاد و التقلید
- (9) القول الجمیل
- (10) الخير الكثير
- (11) همعات
- (12) الطاف القدس
- (13) مقالة مرضية في النصيحة و الوصية
- (14) انصاف في بيان سبب الاختلاف
- (15) سرور المحزون
- (16) لمعات
- (17) مطعات
- (18) المقدمة السنية في انتصار الفرقة السنية
- (19) فتح الرحمن
- (20) انشامس العارفين
- (21) مشفاء القلوب
- (22) قرة العينين في تفضيل الشيخين
- (23) البدور البازخة
- (24) زهراوين
- (25) رسالة تفهيمات

Written in good Naskh.

Dated A.H. 1265.

Scribe القاضي عبد الرحمن بن قاضي اسماحیل

## No. 126.

fol. 687; lines 71; size  $11 \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

Another copy of the same.

Written in good Nasta'liq.

Dated A.H. 1262.

## No. 127.

fol. 337; lines 21; size  $9\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

محلى شرح الموطأ

MUHALLÂ SHARH AL MUWATTA'.

An incomplete copy of a commentary on the Muwatṭa', dealing for the greater part with the variance of the opinions of the Muḥammadan jurists.

By Salāmallāh bin Shaiḫ al Islām bin Fakhraddīn, سلام الله بن شيخ الاسلام بن فخر الدين, who, according to Ḥadā'iq al Ḥanafiyah, p. 468, and Taḍkira-i 'Ulamā-i-Hind, p. 76, studied almost all the Muḥammadan literature from his father Shaiḫ al Islām, and received the sanad for narrating Ḥadīṣ from his father and other eminent traditionists. He died according to some in A.H. 1229 = A.D. 1813 and according to others in A.H. 1233.

Beginning:—

الحمد لله الذي اشرف معالم السنن واعلامها واعلاها الخ

The commentator in the preface says that from his youth he was very fond of learning Ḥadīṣ, which he learnt from the work of his ancestor 'Abdalḥaqq ad Dihlawī, the eminent traditionist of India (d. A.H. 1052 = A.D. 1642), as would appear from the following:—

و بعد فيقول العبد المفتاق — سلام ابن شيخ الاسلام ابن فخر الدين ان علم الحديث هو كلام خير الانام . . . واني قد كنت من اول ريعاني و بدوء عنفواني كلثا ولعا في اقتناء

انواره . . . و اقتباس غرر فوائده من كتبه المتداولة و كان  
مطلع تلك السعادة في مفتاح الاستفادة — مصنفات جدي الشيخ  
الاجل . . . معي السنة النبوية في المائة العادي عشر — الاجدر  
بالاتباع و احق ابوالمجد الشيخ عبد الحق قدس سره الخ

The MS. breaks off with a portion of كتاب الحج.

In the title-page the date of composition, A.H. 1215, is expressed by the words هو الفضل الكبير. The authors of *Hadâ'iq al Hanafiyyah* and *Taḍkira-i-'Ulamâ-i-Hind*, however, give the wrong chronogram, الثور الكبير, which is equal to A.H. 387. Beside the present composition the following works of the authors are enumerated in *Hadâ'iq al Hanafiyyah*, p. 468:—

- (1) Arabic: رسالة في اصول الحديث
- (2) Arabic: كمالين حاشية تفسير جلالين
- (3) Persian: ترجمه صحيح بخاري
- (4) Persian: ترجمه شما ئل ترمذي

Written in good Naskh.

Not dated, apparently 13th century A.H.

#### No. 128.

fol. 89; lines 15; size  $9\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 6$ .

الملاخص لما في الموطأ من الحديث المسند

AL MULAKH<sub>HA</sub>S LI MÂ FÎ 'L MUWATTA'  
MIN AL HADÎŞ AL MUSNAD.

An abstract of the Musnad Ḥadîş of the Muwatṭa' narrated through 'Abdallāh 'Adarraḥmān al Qāsim al Miṣrī (d. A.H. 191 = A.D. 806).

By Abū 'l-Ḥasan 'Alī bin Muḥammad bin Khalf al Ma'āfirī al Qarawī al Qābisī, **ابو الحسن علي بن محمد بن خلف المعافري**, the **القروي الثابسي**, who was born in Qairawān A.H. 324 = A.D. 935, and studied under Abū 'l-Ḥasan 'Alī bin Muḥammad bin Masrūr ad Dabbāga, **ابو الحسن علي بن محمد بن مسرور الدباغ**. In A.H. 352 = A.D. 963 he travelled to Mecca where he performed the pilgrimage in A.H. 353 and studied Bukhārī's al Jāmi' under Abū Zaid al Marwazī, **ابوزيد المروزي**. He then went to Egypt, where he studied in A.H. 357 under Ḥamza bin Muḥammad bin 'Alī bin 'Abbās Al Miṣrī, **حمزة بن محمد بن علي**, (d. A.H. 357 = A.D. 967), and returned to his country Qairawān, where he died in A.H. 403 = A.D. 1012. Huffāz, vol. iii., p. 279, and Nukat al Himyān fi Nukat al 'Umyān, fol. 65\*, say that the author was blind and that in his compositions he was helped by his pupils and friends.

For his life and works, see Ibn Khallikān, vol. i., p. 339; Hāj. Khal., vol. vi., p. 266.

Beginning with Isnād thus:—

حدثنا السيد الشريف ذو النسبين الطاهرين نجم الدين ابو  
عمر عثمان بن الشيخ الفقيه الامام ابي علي حسن بن علي سبط  
الامام الشريف ابي بستان الفاطمي قال حدثنا شيخنا الفقيه المحدث  
الحافظ ابو القاسم خلف بن عبد الملك بن بشكوال سماعا عليه—  
قال حدثنا الشيخ الفقيه ابو محمد عبد الرحمن بن محمد عتاب  
قراءة عليه— قال حدثنا الشيخ الفقيه حاتم بن محمد الطرابلسي  
قراءة عليه قال حدثنا مؤلفه الشيخ— الامام ابو الحسن علي بن  
محمد قال رضي الله عنه الحمد لله حمدا كثيرا طيبا مباركا فيه  
احمده على ما انعم الخ

Abū 'l-Ḥasan in the preface says that he has dealt with the Musnad Ḥadiṣ of Muwaṭṭa' narrated with the words — حدثنا انبأنا — سمعنا, and omitted those Musnad Ḥadiṣ narrated with the words سمعت — بلغني; further, he states that he arranged the Ḥadiṣ according to the names of traditionists from whom Mālik had narrated

Ḥaḍīṣ in Muwaṭṭa'. The names of the traditionists are arranged in the following alphabetical order:—

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ ف ق  
من ش و ه ي

This order, he says, was then current in his country. That, as a token of his respect to the prophet, he has dealt first with those traditionists whose names begin with the word Muḥammad.

The number of Ḥaḍīṣ, as well as of the traditionists, are given in each chapter:—

		Ḥaḍīṣ.	Traditionists.
fol. 8-26 <sup>a</sup>	باب المحدثين	112	11
fol. 26 <sup>b</sup> -33 <sup>a</sup>	باب الالف	29	6
fol. 33	باب التاء	1	4
fol. 33 <sup>b</sup>	باب الجيم	5	1
fol. 34 <sup>a</sup> , 34 <sup>b</sup>	باب الحاء	7	2
fol. 34 <sup>b</sup> , 35 <sup>a</sup>	باب الخاء	6	4
fol. 35 <sup>a</sup> , 35 <sup>b</sup>	باب الدال	3	1
fol. 35 <sup>b</sup> , 36 <sup>b</sup>	باب الراء	5	1
fol. 36 <sup>b</sup> , 41 <sup>b</sup>	باب الزاء	24	3
fol. 41 <sup>b</sup>	باب الطاء	1	1
fol. 42 <sup>a</sup> , 43	باب الميم	6	5
fol. 43 <sup>a</sup> , 51 <sup>a</sup>	باب النون	73	3
fol. 51 <sup>a</sup> -52 <sup>a</sup>	باب الصاد	5	3
fol. 52 <sup>a</sup>	باب الضاد	1	1
fol. 52 <sup>a</sup> , 67 <sup>b</sup>	باب العين	121	17
fol. 67 <sup>b</sup>	باب الفاء	1	1
fol. 68 <sup>a</sup> , 75 <sup>a</sup>	باب السين	46	6
fol. 75 <sup>b</sup>	باب الشين	1	1

		Hadīṣ.	Traditionists.
‘ foll. 75 <sup>b</sup> , 81 <sup>a</sup>	باب الهاء	36	3
fol. 81 <sup>a</sup>	باب الواو	1	1
‘ foll. 81 <sup>a</sup> –88 <sup>a</sup>	باب الياء	35	7

foll. 88<sup>a</sup>–89. Four Ḥadīṣ narrated by the three traditionists who are known by their Kunyah كنية.

The present work is very rare, not being mentioned in any catalogue. Beside the present work the following works of this author are enumerated in Ḥuffāz, vol. iii., p. 297 :—

- (1) كتاب السَّهْد
- (2) المنقذ من شبه التاويل
- (3) كتاب المنبه للفتن من غوائل الفتن
- (4) كتاب المناسك

Written in good Naskh.

Dated A.H. 628.

### No. 129.

foll. 652; lines 21; size 12 × 8; 6¼ × 4.

## الجامع الصحيح

## AL JÂMI' AS ṢAḤÎH.

A collection of Ṣaḥīḥ Ḥadīṣ. It is the first of the six canonical collections of traditions (صحيح مستة).

Author: Muḥammad bin Ismâ'il bin Ibrâhîm bin al Muḡîrah al Ju'fî al Bukhârî, محمد بن اسماعيل بن ابراهيم بن المغيرة الجعفي البخاري, who was born in Bukhârâ, 13th Shawwâl, A.H. 194 = A.D. 810. This eminent author, whose undisputed celebrity as an authority in traditions remains up to this age not only unsurpassed but unequalled, has been the subject of numerous notices by eastern and western Orientalists. Mr. J. H. Rose, vol. iii., p. 383, very curiously gives

us to understand that the author was born in Arabia. See *Al Hady* as *Sâri*, fol. 215, and *Ikmâl*, fol. 224<sup>a</sup>, where it is distinctly said that the author was born in *Bukhârâ*, after which he was surnamed *Al Bukhârî*, *نسب الي بخاري لانه ولد فيها يوم الجمعة لثلاث عشرة خلت من شوال*, Mr. A. Vambéry also supports the above statement when he says that 'Abdallâh al Faqih, surnamed *Al Bukhârî*, the greatest Muḥammadan juriseonsult, first saw the light in 194 (810) in the last-mentioned town *Bukhârâ*. (*History of Bukhârâ*, p. 68.)

At an early age *Bukhârî* lost his father, who, it is said, was a good traditionist for his time. The young *Bukhârî*, then under the care of his only brother and his mother, was sent to a *Maktab* to receive his primary education, but his love for *Ḥadīṣ*, which, according to his own statement, was divinely inspired in him, induced him to alienate himself from the *Maktab* and to place himself under the tutorship of some eminent traditionists, one of whom was *Dākhilî*. The wonderful genius of *Bukhârî*, coupled with his sheer devotion to the study of tradition and traditionists, secured for himself, in a very short time, vast information on the subject, and it is narrated by the author himself that one day when *Dākhilî* was giving lectures, *Bukhârî* corrected him in some *Isnâḥ* which *Dākhilî* had to accept and correct his own book according to *Bukhârî*'s version:—

قال ابو جعفر محمد بن ابي حاتم الوراق قلت للبخاري كيف كان بدء امرك قال الهمت حفظ الحديث في المكتب و لي عشر سنين او اقل و خرجت من المكتب بعد العشر فجعلت اختلف الى الداخلي و غيره فقال يوماً فيها يقرأ علي الناس سفيان عن ابي الزبير عن ابراهيم فقلت له ان ابا الزبير لم يرو عن ابراهيم فانتهرني فقلت له ارجع الي الاعل ان كان فدخل وخرج فقال لي كيف يا غلام قلت هو زبير بن عدي عن ابراهيم فاخذ القلم مني واصلحه

(*Aṭ Ṭabaqât al Kubrâ*, vol. ii., fol. 60<sup>a</sup>.)

After getting by heart the works of *Ibn al Mubârak* (d. A.H. 181 = A.D. 797) and *Wakî* (d. A.H. 197 = A.D. 812) and acquiring a complete knowledge of the theories and ideas of the أصحاب الرأي (followers of opinion), *Bukhârî*, with his mother and brother, proceeded to Mecca. After a short time his brother *Almad* and his mother returned to *Bukhârâ* where the former died shortly afterwards. *Bukhârî* stayed at Mecca and spent his time in the study of *Ḥadīṣ* and in making thorough enquiries



about the traditionists, and then went to Medina, where he, at the age of eighteen, composed *التاريخ الكبير* by the side of the prophet's tomb. From Medina Bukhārī, with a view of collecting more Ḥadīṣ, proceeded to distant parts of Islamic countries. It was said that once when Bukhārī came to Bagdād the traditionists of the place organised a meeting for testing Bukhārī's knowledge of Ḥadīṣ, and engaged ten experts, each with ten traditions changing their wordings and Isnād or Catena.

At first Bukhārī pleaded his ignorance, but when they had finished the reading of Ḥadīṣ he called each of them by turn and recited all the Ḥadīṣ with correct wordings and Isnāds. By this time Bukhārī had established his reputation as the greatest authority in Ḥadīṣ, and wherever he happened to pass the night, hundreds of students flocked round him, and it is said that upwards of 70,000 pupils were taught by himself his *Al Jāmi'*.

When Bukhārī came to Nishāpūr, Muḥammad bin Yaḥyā ad Duhli (d. A.H. 258 = A.D. 872) and other traditionists, being jealous of the author's reputation, spread a false report that Bukhārī had declared heterodox opinions on the subject of the creation of the Qur'ān, which created a great sensation among the public. In the meantime it so happened that Bukhārī incurred the displeasure of the Governor of Bukhārā by refusing to hold a Ḥadīṣ class which the Governor wanted to reserve specially for his sons. The Governor, taking advantage of the aforesaid false report against Bukhārī, turned the author out of Bukhārā.

Referring to this malicious report the author himself says:—

قال محمد بن اسماعيل البخاري قلت لابي عبد الله احمد بن حنبل انا رجل مبتلى — قد ابتليت ان (لا) اقول لك ولكن اقول فان انكرت شيئاً فردني عنه القرآن من اوله الى اخره كلام الله ليس منه شيء مخلوق ومن قال انه مخلوق او شيء منه مخلوق فهو كافر

and again says:—

قال يا ابا عمر احفظ ما اقول لك من زعم من اهل نيسابور وقوس و الري و همدان و بغداد و كوفة و بصرة و مكة و مدينة اني قلت لفظي بالقران مخلوق فهو كذاب فاني لم اقله.

*Tabaqāt al Ḥanābilah*, by Abū Ya'la, fol. 115<sup>b</sup>.

From Bukhārā the author came to Khartank, two miles from Samarqand, where he died in A.H. 256 = A.D. 870. The author devoted

sixteen years to the composition of the present work, consisting of 7,275 traditions, which he selected from among 600,000:—

قال البخاري اخرجت هذا الكتاب من نحو مائة الف حديث و  
صنفته في ست عشرة سنة الخ

At *Tabaqât*, by Subki, vol. ii., fol. 74<sup>a</sup>.

Mr. F. F. Arbuthnot, in his *History of Arabic authors*, p. 39, is surely wrong in saying that Bukhârî selected seven thousand two hundred and seventy-five of the most authentic out of *ten* thousand, all of which are regarded as being true, because, as stated above, Bukhârî himself says that he made the present selection containing 7,275 out of 600,000. Mr. Arbuthnot again wrongly interprets the meaning of حديث غير صحيح as “false Ḥadīṣ”; but I should like to refer to Ibn Ṣalīh’s *Muqaddimāh*, fol. 3<sup>a</sup>, who says that حديث غير صحيح does not mean “false Ḥadīṣ,” but that it simply means that in the narrative of such a Ḥadīṣ the specified conditions of *Isnād* are not fulfilled:—

كذلك اذا قالوا في حديث انه غير صحيح فليس ذلك قطعاً  
بانه كذب في نفس الامر ان قد يكون صدقاً في نفس الامر واما  
المراد انه لم يصح اسناده علي الشرط المذكور

Beginning:—

باب كيف كان بدء الوحي الي رسول الله صلي الله عليه و  
سلم و قول الله عزوجل انا اوحينا اليك كما اوحينا الى نوح و  
النبيين من بعده الخ حد ثنا الحميدي الخ

The reason for the composition of the work, as stated in *Tahdīb al Asmāʾ*, which quotes Bukhârî, is given thus:—That one day when Bukhârî was sitting before his *Shāikh*, Ishāq bin Rāhūye (*d.* A.H. 233 = A.D. 847), some of his (Bukhârî’s) friends requested him to compile a work containing a collection of Ṣalīh Ḥadīṣ. It is further stated that he was encouraged to compile the present work in one of his dreams.

(1) اما سبب تاليفه و تصنيفه فروينا عن ابراهيم بن معقل  
النسفي قال قال البخاري كنت عند اسحق بن راهويه فقال بعض

اصحابنا لوجعتم كتابا مختصرا في الصحيح لسنن رسول الله صلى الله عليه وسلم فوق ذلك في قلبي واخذت في جمع الكتاب (2) رويانا بالاسناد الثابت عن البخاري انه قال رأيت النبي صلى الله عليه وسلم كاني واقف بين يديه وبيدي مروحة اذب عنه فسألت بعض المعبرين فقال لي انت تذب الكذب عنه فهو الذي حملني على اخراج الجامع الصحيح

(Tahdīb al Asmā', fol. 24<sup>b</sup>.)

Suyūṭī, in his work *Al Wasā'il ilā Ma'rifat al awā'il*, on fol. 48<sup>a</sup> says that the work is the first of its kind on Ṣaḥīḥ Ḥaḍīṣ:—

اول من صنف في الصحيح المجرى البخاري ذكره ابن الصلاح

The title of the work as given by the author himself is الجامع المختصر من سنن رسول الله صلى الله عليه وسلم.

The work has been most largely commentated. See for its various commentaries Ḥāj. *Khal.*, vol. ii., p. 512; Brock., vol. i., p. 158; and *Al Fawā'id ad Darāri*, fol. 27<sup>a</sup>. The work has been repeatedly printed. A French translation was also published by O. Houdas and W. Marçais, Paris, 1903-1906.

For Bukhārī's life and his works see *Ṭabaqāt* by Abū Ya'lā, fol. 113<sup>a</sup>; *Ṭabaqāt al Huffāz* by Dahabī, vol. ii., p. 35; *Ṭabaqāt* by Subkī, vol. ii., fol. 57<sup>a</sup>; *Asmā'-ar-Rijāl* by Khaṭīb Ṭabrizī, fol. 99<sup>b</sup>; *Ikmāl fi Asmā' ar Rijāl*, fol. 225<sup>a</sup>; *ʿIqd al Muḍahhab*, fol. 13<sup>a</sup>; *Ṭabqāt ash Shāfi'iyah*, fol. 5<sup>a</sup>; *Tuḥfat az Zaman*, fol. 27<sup>a</sup>; *Al Fawā'id ad Darāri*; Ḥāj. *Khal.*, vol. ii., p. 526; Brock., vol. i., p. 158; Rose, *Biographical Dictionary*, vol. iii., p. 383; *History of Bullarā*, Vambéry (A.), p. 68; Arbuthnot's *History of Arabic Authors*, p. 39; Brit. Mus. Suppl., No. 132.

This complete copy of *Al Jāmi'* is written in ordinary Nasta'liq with a frontispiece.

The following eulophon, dated A.H. 775, says that the scribe أحمد بن عمر بن محمد بن عمر بن محمد بن أبي طالب (who was a good Muḥaddiṣ of his time, was born in A.H. 718 = A.D. 1318 and died in A.H. 796 = A.D. 1393; see *Ad-durar al Kāminah*, vol. i., fol. 57<sup>a</sup>) wrote the present copy for his older son جنيّد, who made it a waqf to the students:—

تم الكتاب الجامع الصحيح للإمام العافظ مقتدى أهل الحديث أبي عبد الله محمد بن اسماعيل البخاري رضي الله تعالى عنه وارضاه علي يد اقل عباد الله و احوجهم الى عفو الله تعالى و

غفرانه — جلال احمد بن عمر بن محمد بن عمر بن محمد ابي طالب  
 البلياني ملكه الله نواصي الاماني في اربع ذي القعدة سنة خمس و  
 سبعين و سبعمائة تذكرة لابنه الاكبر جنيد (sic) بامثاله و رزق العمل  
 بما فيه — وهو وقفه على المسلمين من طلبة العلم وقفاً لا يباع  
 و لا يورث تقبل الله منه حسناً و تجاوز عن فرطاته و الله  
 حسبنا و نعم الوكيل و لا حول و لا قوة الا بالله العلي العظيم و  
 صلى الله علي محمد و صحبه اجمعين — رحمه الله لمن دعي  
 لكتابه و واقفه و الحمد لله رب العالمين

The fact that the copy is written in Nasta'liq hand, which was invented by Mir 'Ali Tabrizi,\* suggests that the above colophon with its date and scribe does not belong to this copy, but is only a copy of the MS. from which it is transcribed. From the appearance of MS. it seems that it was written in the 10th century of the Hijra.

### No. 130.

fol. 223; lines 21; size 17 × 12; 11 × 5.

The same.

A neat and beautiful copy of Al Jâmi' complete in three volumes.

### VOL. I.

Beginning as usual and ending with the chapter الاستعارة للعروض عند البناء.

This volume contains the first nine juz' and a portion of the tenth juz', each of which is divided into three parts by the scribe.

All of the divisional juz' are written on the margin in red ink within a gilt circle.

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\* Mir 'Ali Tabrizi, the inventor of Nasta'liq hand, flourished during the reign of Timûr (Tamarlane) (A.H. 771-806), and was contemporary of Kamâl Khujandî (d. A.H. 803); see Majâhlis al Mu'minin, vol. i., fol. 529; Mir'ât al 'Âlam, fol. 421; Mir'ât-i-Âftâbnâmâ, fol. 206.

## No. 131.

fol. 242; lines 21; size 17 × 12; 11 × 5.

## Vol. II.

The continuation of the preceding copy, ending with a portion of the nineteenth juz'.

## No. 132.

fol. 320; lines 21; size 17 × 12; 11 × 5.

## Vol. III.

The continuation of the preceding copy, ending with thirtieth or the last juz' of Al Jāmi'.

The following colophon says that all these three copies were written for the Royal Treasury of 'Alāaddīn Shāh Husain bin Sayyid Ashraf al Husaini, the king of Bengal (A.H. 905–A.H. 927). See Tārīkh-i-Firishṭa, vol. ii., p. 587, and Tabaqāt-i-Akbari, p. 526.

و الحمد لله وحده و الصلوة — علي رسوله محمد و آله و صحبه  
و عترته و السلام قد حصل الفراغ من تنسيق هذا الكتاب الجامع  
الصحيح البخاري بعون الله و توفيقه يوم الاربعاء المبارك —  
الثاني من شهر جمادي الاولى سنة احدى عشر و تسعمائة علي  
يد الفقير الحقير محمد بن يزدان بخش المعروف بخواجكي  
الشرواني غفر له الله و لوالديه — و لمن دعا له بالتوبة و المغفرة  
و لجميع المسلمين آمين رب العالمين — و قد هذبت هذه النسخة  
الشريفة برسم خزانة السلطان الاعظم الخليفة المعظم — الذي لا يوازن  
ولا يوازي و هو غني ان يباهي و اجل ان يباهي — و اعظم من  
ملك البلاد — و سامس العباد شانا و اعلاهم منزلاً و مكاناً — و  
اندهم راحة و بياناً — و اشجعهم جاشا و جنانا — و اقواهم ديناً  
و ايماناً — و اروعهم سيفاً و سنناً و ابسطهم ملكاً و سلطاناً و

اشملهم عدلا و احسانا من شيد قواعد الدين بعد ان كادت تنهدم  
 — و استبقلي حشاشة الكرم حين ارادت ان تنعدم — و رفع رايات  
 المعاني اوان ما هزت الانتكاس و جدد مكارم الشريعة و قد آذنت  
 بالاندراس — علاء السلطنة و الخلافة و السيادة و الدين — غياث  
 الاسلام و المسلمين كهف الثقليين و ظل الله في الخافقين مورد  
 فرائد عوايد السني — و العوارف الهني — ابو المظفر حسين شاه  
 بن سيد اشرف الحسيني خلد الله ملكه و سلطانه و اعلى امره و  
 شأنه — شعر

من ام بابك لم تبرح جوارحه  
 تروي احاديث ما اوليت من مني  
 فالعين عن قرة و الكف عن صلة  
 و القلب عن خير و السمع عن حسي  
 الذي تشرف صفائح صحايف الكون بمعاسن آثارة — و شق علي  
 اكاسرة الدهر و قياصرة العصر شق خبارة — و اوجب علي نفسه  
 القدمية ان لا يحكم الا بالعدل — و جعل البرايا في ظله مستبشرين  
 بنعمة من الله و فضله — شعر

فما دام جدواه يثلب كفه  
 فلا خلق من دعوي المكارم من حل  
 و ما دام في الهيجاء يهز حسامه  
 فلا ناب في الدنيا لليب و لا شبل  
 رب كما جعلت اشعة شمس معدلته رافعة لظلام الظلم عن  
 كافة الانام اجعل خيام بقاءه مشدودة باوتاد الابد و اطناب اطناب  
 الدوام — بجده الهاشمي القرشي محمد عليه افضل الصلوة و اكمل  
 السلام — و علي اله و صعبه الكرام و عترته العظام — شعر

بقاؤك للإسلام عز مؤبد  
 فدم وابق للإسلام ما ذر شارق  
 بدار السلطنة والخلافة يكداله — حرمها الله تعالى عن الآفات

Written in beautiful Naskh.

Dated Yakdālah,\* the capital of Bengāl, A.H. 911.

Marginal notes throughout the copy. The first volume has a sumptuously illuminated double-page 'unwān in the beginning. An index of the whole work is attached in the beginning of the first volume.

Scribe محمد بن يزدان بخش المعروف بخواجكي الشرواني

### No. 133.

fol. 370; lines 18; size  $12 \times 9\frac{1}{2}$ ;  $9 \times 6$ .

Another copy of Al Jāmi', complete in two volumes.

#### Vol. I.

Beginning as usual and ending with chapter اللهم امض لاصحابي  
 هجرتهم.

### No. 134.

fol. 404; lines 18; size  $12 \times 9\frac{1}{2}$ ;  $9\frac{1}{2} \times 6$ .

#### Vol. II.

The continuation of the preceding copy, ending with the last Hadīṣ of Al Jāmi'.

The following colophon says that both the copies were written in the Jāmi' Masjid of Dihlī, and twice revised and corrected by the scribe شيخ محمد بن شيخ پيرمحمد بن شيخ ابوالفتح البلجرامي  
 ثم الاله آبادي, in the presence of Shāh Waliallāh, the well-known

\* Yakdālah, or Akdala, was the seat of residence of 'Alāaddin Shāh Husain, the King of Bengal (A.H. 905-927); see Charles Stewart's "History of Bengal," p. 111. Charles Stewart, *ibid.*, in footnote, p. 84, says: "Akdala is placed by Major Rennell, in his Bengal Atlas, at a short distance to the north of Dacca; it is not to be found in the common maps, nor have I met with any account of it."

traditionist and saint of India and the author of the famous work *Hujjat Allah al Bāligah* (d. A.H. 1176 = A.D. 1768: See Brock., vol. ii., p. 418):—

تم الكتاب الجامع الصحيح للإمام الحافظ مقتداي اهل الحديث ابي  
عبد الله محمد بن اسماعيل بن ابراهيم بن المغيرة الجعفي البخاري  
في المسجد الجامع الفيروزي علي ساحل نهر الجون في محروسة  
الدهلي يوم الاربعاء سادس شعبان المعظم في سنة ١١٥٩ التاسع و  
الخمسين بعد مائة و الف من الهجرة النبوية على صاحبها الف  
الف صلوة و التحية — بيد احقر العباد شيخ محمد بن شيخ پير  
محمد بن شيخ ابوالفتح العمري البلجرامي ثم الاله آبادي مع قرأته  
من الاول الي الاخر و تصحيحه مرة بعد اخرى في خدمة قدوة علماء  
الزمان و اسوة اولياء الاوان المتصف بالشيخ في قومه كالنبي في  
امته و المنعوت باوليئك الذين هدا هم الله فبهذا هم اقتده  
صاحب الخلق الحمدي و الفيض السرمدي الشيخ ولي الله  
العمري لازال ظلال نواله علينا ظليلا و سبحات افضاله فينا  
سبيلا — و صلى الله علي محمد الذي ختم به الرسالة و علي  
خلفائه الراشدين و مائت الصابة و التابعين و شيوخ المحدثين و  
الحمد لله رب العالمين

Another note at the end says that the two volumes were again corrected, with the addition of vowel points, by محمد ناصح, by the order of *Shāh 'Ālam* (A.H. 1173–A.H. 1221).

بحمد الله و سبحاته تصحيح و اعراب صحيح بخاري بحكم اقدس  
حضرت شاه عالم بادشاه خلد الله ملكه و ملطانه و افاض علي  
العالمين برة و احسانه در سنه يكهزار و يكصد و هشتاد و چهار  
هجري فقير محمد ناصح عفي الله از اول كتاب تا اخر از نسخه  
مصححه باتمام رسانيد



Good Nasta'liq.

Dated A.H. 1159.

fol. 375<sup>b</sup>–379<sup>a</sup>. A sanad or licence for narrating Hadīṣ dated A.H. 1159 granted by Shāh Walīallāh to his pupil the present scribe:—

الحمد لله الذي بنعمته تتم الصالحات — و علي فضله المعول  
 في جميع الحالات — و اشهد ان لا اله الا الله و اشهد ان محمدا  
 عبده و رسوله صلى الله عليه و علي اله و صحبه و سلم اما بعد  
 فان اخانا في الله عز و جل الفاضل الصالح الشيخ محمد بن  
 شيخ پير بن الشيخ ابي الفتح العمري نسباً — البكرامي اصلاً  
 و الاله آبادي مولداً و منشأ قرأ علي الجامع الصحيح المسند تصنيف  
 الامام الحجة امير المؤمنين في الحديث لابي عبد الله محمد بن  
 اسماعيل البخاري رحمه الله تعالى جميعه الا فوتاً و هو من كتاب  
 المواقيت الى باب كيف يقبض العبد المتاع من كتاب الهبة فانه  
 سمع علي بقرأة خواجه محمد امين — و قرأ علي ايضاً اطرافاً من  
 مائت الكتب الستة و من مؤطأ الامام مالك بن انس و من مسند  
 الحافظ ابي محمد عبد الله بن عبد الرحمن الدارمي و من مشكوة  
 المصابيح — فاجزت له ان يروي عني هذه الكتب كلها و كذلك  
 اجزت له ان يروي عني كل ما صح عنده انه من مروياتي  
 بشرط الرواية المعتبرة عند اهل هذا الشأن و قد اجازنا بصحيح  
 البخاري جميعه شيخنا ابو طاهر محمد بن ابراهيم الكردي المدني  
 الخ . . . كتبه بيده الفقير الي رحمة الله الكريم الودود ولي الله  
 احمد بن عبد الرحيم بن وجيه الدين بن معظم بن منصور بن احمد  
 بن محمود عفي الله عنه و عنهم اجمعين و الحقه و اياهم باسلافه  
 الصالحين العمري نسباً — الدهلوي وطناً — الاشعري عقيدةً  
 و الصوفي طريقةً — الحنفي عملاً — و الحنفي و الشافعي تدريساً

خادم التفسير و الحديث — و الفقه و العربية و الكلام الحمد لله  
اولا و اخرا و باطنا و ظاهرا و الاجرام و الاكرام و كان ذلك يوم الثلاثاء  
الثالث و العشرين من الشوال ١١٥٩ سنة

The handwriting of the above is thus verified by Shâh Waliallâh's son :—

ابن خط والد بزرگوار اسم بي شبه  
كتبه الحفيظ محمد رفيع الدين

fol. 379<sup>b</sup>–386<sup>a</sup>. A collection of Ḥadīṣ from different chapters of other canonical books.

fol. 386<sup>a</sup>–404<sup>a</sup>. A very rare treatise called—

الفضل المبين في المسلسل من حديث النبي الامين

by Shâh Waliallâh, containing a collection of Ḥadīṣ Musalsal.

Contents:—

fol. 386 <sup>a</sup> .	الحديث المسلسل بالاولية
fol. 387 <sup>a</sup> .	الحديث المسلسل بقرأة سورة الصف
fol. 387 <sup>b</sup> .	الحديث المسلسل بقول انا احبك فقل
fol. 388 <sup>a</sup> .	الحديث المسلسل بالمصافحة
fol. 388 <sup>b</sup> .	الحديث المسلسل بالحفاظ المتقين في علم الحديث
fol. 389 <sup>b</sup> .	الحديث المسلسل بالفقهاء الحنفية
fol. 390 <sup>a</sup> .	الحديث المسلسل بالفقهاء الشافعية
fol. 390 <sup>b</sup> .	حديث مسلسل بالفقهاء المالكية
fol. 391 <sup>a</sup> .	حديث مسلسل بالفقهاء الحنابلة
fol. 391 <sup>b</sup> .	حديث مسلسل بالاشاعة
fol. 395 <sup>a</sup> .	حديث مسلسل بالمكيين
fol. 395 <sup>b</sup> .	حديث مسلسل بالمشاركة

- fol. 396<sup>a</sup>. حديث مسلسل بالمغاربة  
 fol. 396<sup>b</sup>. احاديث سلسلة بائمة اهل البيت  
 fol. 398<sup>a</sup>. احاديث سلسلة بالآباء  
 fol. 399<sup>a</sup>. اربعون حديثاً مسلسلة بالاشراف  
 fol. 399<sup>b</sup>. آحاديث مسلسلة بالمصديين  
 fol. 401<sup>a</sup>. حديث مسلسل بالحسن  
 fol. 401<sup>b</sup>. احاديث مسلسلة بحرف العين في اول اسم كل راو  
 fol. 402<sup>a</sup>. الحديث المسلسل بالقراء  
 fol. 403<sup>a</sup>. الحديث المسلسل بالشعراء  
 fol. 403<sup>b</sup>. الحديث المسلسل بيوم العيد  
 fol. 404<sup>a</sup>. حديث مسلسل بنسبة كل راو الي شي من بلد او قبيلة

This treatise also bears a sanad dated A.H. 1160 granted by Shāh Waliallāh to his pupil, شيخ محمد, the scribe.

الحمد لله قد قرأ علي هذه الرسالة كلها صاحب النسخة اخونا  
 الصالح الشيخ محمد—احسن الله تعالى و اصلح حاله فاجزت له  
 روايتها عني على ان فيها بعض شي من الغلط في ضبط الاسماء  
 لا سيما في اسماء المغاربة . . .

كتب هذه السطور مؤلفها الفقير ولي الله عفي الله عنه في  
 اوائل محرم سنه ١١٦٠ اخر ساعة من يوم الجمعة

## No. 135.

fol. 511; lines 25; size 14 × 9; 10 × 6.

Another complete copy of Al Jāmi', beginning as usual. Illuminated frontispiece.

Written in good Naskh.

Not dated, apparently 13th century.

## No. 136.

fol. 242; lines 15; size 10 × 8; 7 × 5.

An old copy of the first part of Al Jāmi', beginning with the following Isnād:—

والحمد لله و صلواته على سيدنا محمد و اله و صحبه اجمعين  
 اخبرنا الشيخ الامام الزاهد ابو الوقت عبد الاول بن عيسى بن  
 شعيب بن ابراهيم بن اسحق السجزي الصوفي قراءة عليه و انا  
 اسمع في شهر سنة اثنتين و خمسين و خمسمائة قيل له اخبركم  
 جمال الاسلام ابو الحسن عبد الرحمن بن محمد بن المنذر بن معاذ  
 الداودي قراءة عليه و انت تسمع ببوشنج في ذي القعدة في  
 شهر سنة خمس و مئتين و اربع مائة قال اخبرنا ابو محمد عبد  
 الله بن احمد بن حمويه السرخسي قراءة عليه و نحن نسمع في  
 صفر سنة احدى و ثمانين و ثلثمائة قال اخبرنا ابو عبد الله محمد  
 بن يوسف بن مطر القبري بفربر في سنة ست عشرة و ثلثمائة  
 قال حدثنا الامام ابو عبد الله محمد بن اسماعيل بن المغيرة  
 الجعفي البخاري قراءة عليه مرتين مرتين بفربر سنة ثمان و اربعين  
 و مائتين و مرة اخرى ببخارى سنة اثنتين و مائتين و خمسين قال  
 كيف كان بدء الوحي الى رسول الله صلى الله عليه و سلم الخ

and ending with the chapter *احداد المرأة علي زوجها*, corresponding with p. 1-160 of vol. I. of the edition printed in Egypt, A.H. 1304.

Written in good *Naskh*.

Dated A.H. 778.

The colophon runs thus:—

كمل الجزء الاول بحمد الله و عونه و يتلوه في الذي يليه  
الجزء الثاني بزيارة الثبور و كان الفراغ منه يوم الجمعة رابع و  
عشرين جمادي الاول (الاولى) من شهور سنة ثمان و سبعين و  
سبعاً لله من الهجرة

ابراهيم بن يوسف بن علي المغربي المريني.

### No. 137.

fol. 571; lines 19; size  $9\frac{1}{2} \times 7$ ;  $7 \times 4$ .

Another part of the first volume of *Al Jâmi'*; beginning as in the first copy and ending with the *قصة عكل و عرينة*. Some foll. at the beginning and at the end are supplied in a later hand.

The MS. was compared and corrected by Jamâladdin al Muḥaddiṣ al Ḥusainî, the author of *Rawḍat al Aḥbâb* (who died in A.H. 926 = A.D. 1520, see Rieu, p. 147), as would appear from the following note on fol. 307<sup>b</sup>:—

بلغ التقابل و التصحيح كتبه الفقير جمال الدين المحدث  
الصيني جعله الله تعالى لادوة ثمره التحقيق واجداً— و صيره  
في عتبة العبودية راكعاً و ساجداً—

Similar notes in the hand of the said Jamâladdin are to be found in many places, and we may therefore conclude that this copy was written before or during his lifetime.

In good *Naskh*.

## No. 138.

fol. 472; lines 21; size  $10 \times 7\frac{1}{4}$ ;  $6\frac{1}{2} \times 4$ .

## المجلد الأول من الجامع الصحيح

Another copy of Al-Mujallad al Awwal of Al-Jāmi'; beginning as usual and ending with chapter of فضل عائشة. Corresponding with the volume II., p. 213, of the printed edition.

The following worm-eaten note, dated A.H. 921 on the titlepage by the scribe, عبد الحق بن أبي سعيد, says that he copied out the present MS. from Jamāladdīn al Ḥusaini's (d. A.H. 926 = A.D. 1520) copy with the marginal notes in his handwriting:—

اعلموا اخواني رحمكم الله اني انقل هذا الكتاب واصله من  
نسخة كتب السيد المويد السند (sic) جمال الملة و الدين عطاء الله  
علي كثير من مواضعها بلغ . . . اني اكتب ما كتب السيد  
بالتغيير و ايضاً كتب علي تلك النسخة . . . حرره العبد الفقير  
الى رحمة ربه الغني — المشتهر بجمال المحدث الحسيني عفي الله  
عنهما و طول الله عمره — سنة احد و عشرين و تسعمائة و المروجو  
من الله تعالى (sic) كتبه عبد الحق بن ابي سعيد

Written in ordinary Naskh.

Scribe عبد الحق بن ابي سعيد

## No. 139.

fol. 238; lines 15; size  $10 \times 7$ ;  $7 \times 5$ .

Another copy of Al Jāmi' aṣ Ṣaḥīḥ, beginning with the first Ḥadīṣ of the chapter باب اتباع الجنائز, and ending with the chapter باب الدين, corresponds with p. 154, vol. i. to p. 29, vol. ii. of the

edition printed in Egypt, A.H. 1304. The first fol. is missing, and the MS. abruptly opens thus:—

قال سمعت معوية بن سويد مقرر عن البراء بن عازب قال  
امرنا النبي صلى الله عليه و سلم بسبع و نهانا عن سبع امرنا  
باتباع الجنائز و عيادة المريض و اجابة الداعي و نصر المظلوم  
و ابرار القسم ورد السلام و تسميت العاطس و نهانا عن انية الفضة  
و خاتم الذهب و الحرير و الديباج و القسي و الاستبرق

The following colophon says that this copy is the second part of Al Jâmi', out of eight parts:—

آخر الجزء الثاني من اجزاء ثمانية و يتلوه في الجزء الثالث  
كتاب الوكالة انشاء الله تعالى و الحمد لله وحده و صلى الله  
علي سيدنا محمد خاتم النبيين و امام المرسلين و رضي الله  
عن اصحاب رسول الله اجمعين آمين نسخه لنفسه اقل عباد الله  
و احوجهم محمد بن علي المقرئ الشافعي الصوي الشهير  
باب الشريعة بحمارة المحروسة غفر الله له و لوالديه و لجميع  
المسلمين بمنه و كرمه— انه ارحم الراحمين بتاريخ نهار الجمعة  
تاسع عشري شهر جمادي الاخرى من شهور سنة ثلاث و سبعين  
و ثمان مائه

Written in good Naskh.

Dated A.H. 873.

محمد بن علي المقرئ الشافعي الصوي المعروف بابا  
بن الشريعة

#### No. 140.

fol. 543; lines 20; size 10 × 7; 7 × 5.

Another old copy of Al Jâmi' as Ṣaḥiḥ.

This part begins with the chapter باب اتباع النساء الجنائز, and

ends with a portion of Tafsir سورة بقره, corresponding with p. 168, Vol. I. to p. 70, Vol. III. of Egypt edition, dated A.H. 1304. foll. 1-62, 141-230, and 247-380 are supplied in a later hand. There are several sanads of eminent traditionists, who, after giving lessons from this copy to their pupils, permitted them to narrate Ḥadīṣ from this work and other sources.

Some of them are as follows :—

## I.

Sanad, dated A.H. 918 on fol. 543<sup>a</sup>, granted by ‘Abdalḥaqq bin Muḥammad as Sanbâtī ash Shāfi‘ī, محمد السنباطي, to his pupil Shamsaddīn Muḥammad bin Shaikh Nûraddin, شمس الدين بن شيخ نورالدين.

الحمد لله فقد قرأ علي هذا الجزء وقبلة من الاخر الي هبا  
الفاضل شمس الدين ابن الشيخ العلامة نور الدين بن ناصر و  
اجزته بذلك وجميع ما يجوزلي روايته و كان ذلك في سنة ثمانى  
عشرة وتسعمائة

كتبه عبد الحق بن محمد السنباطي الشافعي

This ‘Abdalḥaqq, who received a sanad for narrating Ḥadīṣ from Ibn Ḥajar al ‘Asqalānī (d. A.H. 852 = A.D. 1449), was born in Sanbât in A.H. 842 = A.D. 1438 and died in Mecca in A.H. 931 = A.D. 1524. See An Nûr as-Sâfir, fol. 77<sup>a</sup>.

## II.

Dated A.H. 904 ‘Uṣmân bin Muḥamad bin ‘Uṣmân ad Diyami, عثمان بن محمد بن عثمان الديلمي, who was born in A.H. 821 = A.D. 1418 and died in A.H. 908 = A.D. 1503. See An Nûr as Sâfir, fol. 46<sup>b</sup>, and, like the former, received a sanad from Ibn Ḥajar and granted one to his pupil Barakât bin ‘Abdarrahmân bin ‘Alī bin Idrīs al Ḥanbalī, بركات بن عبد الرحمن بن علي بن ادريس الحنبلي.

الحمد لله و سلام علي عباده الدين اصطفى اما بعد فقد قرأ  
علي جميع هذا الجزء و ما قبله الشيخ (sic) الدين بركات بن عبد  
الرحمن بن علي بن ادريس الحنبلي . . . نفع الله له في مجالس  
اخر ما بعد الخميس ثاني عشري ربيع الاول سنة اربع و تسعمائة



و اجزت له ان يروي عني جميعه و جميع ما اروي لبشرته كتب  
عثمان بن محمد بن عثمان الديلمي الشافعي حامدا ومصليا

## III.

By Muḥammad bin Aḥmad an Najjār to his son Abul Yamân:—

قرأ و ما قبلها الولد العزيز ابو اليمن بارك الله و اجزت له  
ذلك و ما يجوز لي روايته — محمد بن احمد النجار

## IV.

By same Muḥammad to his other son Muḥammad bin Muḥammad bin Aḥmad an Najjār:—

قرأ الولد الفاضل ابو (sic) السمي محمد بن احمد هذا الجزأ و  
ما قبله و اجزت له رواية ذلك و جميع ما يجوز لي روايته — محمد  
بن احمد النجار

## No. 141.

fol. 518; lines 19; size 10 × 7; 7 × 5.

This copy is a continuation of the preceding MS. ending with the last chapter of Al Jâmi'. foll. 1-25 and 170-301 are supplied in a later hand.

This copy and the preceding are written in same hand, a good Naskh.

Dated A.H. 792.

The colophon runs thus:—

تم و كمل صح البخاري بمعد الله و عونه و حسن توفيقه و  
صلواته علي سيدنا محمد و علي اله و اصحابه و سلم شرف و كرم  
و كان الفراغ من نسخه من نهار الاحد ثالث عشري ربيع الاخر من  
شهور سنة اثنين و تسعين و مبعائة

كتبه العبد الفقير الراجي عفو ربه القدير — علي بن محمد  
بن احمد بن يوسف بن اسماعيل النوقبي الكاتب الشافعي

علي بن محمد بن احمد بن يوسف بن اسماعيل  
النوبي الكاتب

## No. 142.

fol. 225; lines 13; size 11 × 7; 7 × 5.

Another old copy of *Al Jāmi'*, beginning with *Kitāb al Kusūf*, باب الكسوف, and ending with the chapter of *Mu'takif*, المعتقد, corresponding with pp. 133-262, vol. I. and pp. 1-25, vol. II. of Egypt edition, dated A.H. 1304.

At the end of this MS. is a sanad granted by موسى بن الحسين بن محمد بن علي بن محمد بن أبي الرجال بن عبد الله اليونيني, Mūsā bin Ḥusain bin 'Alī, on the authority of the sanad which he received from Shamsaddīn 'Alī 'Abdallāh Muḥammad al Ba'li (d. A.H. 793 = A.D. 1391: see *As Suḥab al Wābilah*, fol. 266) to his pupil, محمد بن علي بن احمد المصري الصوفي الشافعي, the scribe of the present copy:—

الحمد لله رب العالمين قرأ علي هذا الجزء وانا انظر في اصل  
صحيح—الاخ في الله تعالى زين الدين ابو عبد الله محمد بن علي  
بن احمد الشافعي الصوفي المصري اعزه الله تعالى وهو كاتب  
هذا الجزء قراءة صحيحة معربة متقنة بعق مساعي علي شيخنا  
الامام العلامة شمس الدين أبي عبد الله محمد بن اليونانية تغدده  
الله تعالى برحمته بعق مساعه من الشيخ شهاب الدين احمد العجار  
المعروف بابن الشحنة قال اخبرنا الشيخ سراج الدين الزبيدي  
قال اخبرنا ابو الوقت بسنده المكتب في اول الجزء الاول—من  
هذا الكتاب فاجزته به و كان فراغ قراءته من هذا الجزء في  
مجالس اخرها مادمس عشري شهر شوال سنة اثنين و ثلاثين و  
ثمان مائة احسن الله خاتمتها بخير وعافية

كتبه موسى بن الحسين بن محمد بن علي بن محمد بن  
أبي الرجال احمد بن عبد الله اليونيني عفي الله عنه

This Mūsā, who, according to the author of Mu'jam Ibn Fahd, is a descendant of 'Alī, the fourth caliph, was born in A.H. 762 = A.D. 1361 and died in A.H. 840 = A.D. 1436. See Mu'jam Ibn Fahd, fol. 320\*; As Suḥab al Wābilah, the continuation of Ḥāfiẓ Ibn Rajab's Ṭabaqāt al Ḥanābilah, fol. 312.

It is said in this sanad that Muḥammad bin 'Alī bin Aḥmad al Miṣri ash Shāfi'ī aṣ Ṣāfi, the scribe of the MS., finished the reading of this copy in A.H. 832.

The MS. is written in good Naskḥ.

The colophon runs thus:—

آخر المجلد الثاني من صحيح البخاري يتلوه في الثالث كتاب  
البيوع ان شاء الله تعالى  
على يد الفقير محمد بن علي بن احمد الشافعي الصوفي  
المصري عفي الله عنه— و حسبنا الله و نعم الوكيل و صلى  
الله علي سيدنا محمد و آله و صحبه وسلم تسليماً

#### No. 143.

fol. 233 ; lines 13 ; size 11 × 7 ; 7 × 5.

This copy is a continuation of the preceding MS. beginning with the Kitāb al Buyū', كتاب البيوع, and ends with chapter Da'wat al Yahūdī wan Naṣrānī, باب دعوة اليهودي و النصراني, corresponding with pp. 25-230 of vol. II.

This copy is written by same scribe, in same hand, and bears the same sanad.

The colophon runs thus:—

نجز الجزء الثالث بحمد الله و عونه يتلوه ان شاء الله تعالى  
في اول الجزء الرابع باب دعاء النبي صلى الله عليه وسلم الى  
الاسلام

## No. 144.

fol. 530 ; lines 15 ; size  $9 \times 7$  ;  $6 \times 4$ .

Another copy of Al Jâmi', beginning with the chapter, مناقب علي, باب الاكل عما يليه, corresponding with p. 206, Vol. II. to p. 205, Vol. III.

Marginal notes are throughout written in ordinary Naskh.

Not dated.

Scribe محمد زمان بن محمد فارس السرهندي الصديقي

## No. 145.

fol. 540 ; lines 15 ; size  $9 \times 7$  ;  $6 \times 4$ .

This volume is a continuation of the preceding copy, written by same scribe and ending with the last Hâdiş of Al Jâmi'.

The colophon runs thus:—

الحمد لله رب العالمين و السلام على سيد المرسلين محمد  
و اله و صحبه اجمعين هذا اخر الكتاب الجامع الصحيح للامام  
الحافظ المثنوي ابي عبد الله محمد بن اسماعيل رضي الله  
تعالى عنه

و صلى الله على سيدنا محمد و اله و صحبه و سلم  
حرره محمد زمان ابن (بن) محمد فارس السرهندي  
الصديقي غفرله  
ولوالبه

## No. 146.

fol. 217; lines 23; size 11 × 9; 7 × 6.

Another copy of Al Jâmi', containing the last five parts.  
Part 26 on fol. 1<sup>b</sup>, beginning with the chapter—

باب قول الرجل جعلني الله فداك

and ending with the chapter—

المكثرون هم المثلون

corresponding with pp. 56–85, Vol. IV of the Egypt edition.

Part 27 on fol. 33<sup>b</sup>, beginning with the chapter—

قول النبي صلى الله عليه وسلم ما احب ان لي مثل احد ذهباً

and ending with—

ميراث المرأة و الزوج مع الولد و غيره

corresponding with pp. 85–116, Vol. IV.

Part 28 on fol. 122<sup>b</sup>, beginning with the chapter—

ميراث الاخوات مع البنات

and ending with the chapter—

الامن و ذهاب الروح في المنام

corresponding with pp. 116–151, Vol. IV.

Part 29 on fol. 122<sup>b</sup>, beginning with the chapter—

الاخذ علي اليمين في النوم

and ending with the chapter—

اثم من دعي الى ضلالة الخ

corresponding with pp. 151–184, Vol. IV.

Part 30, on fol. 167<sup>b</sup>, beginning with the chapter—

ما ذكر النبي صلى الله عليه وسلم و حض على اتفاق اهل العلم

and ending with the last chapter.

The colophon runs thus:—

كامل نسخ البخاري في يوم الاثنين في مابع عشر ذي الحجة  
من شهر سنة سبع و ستين و ثمانمائة من الهجرة النبوية على  
صاحبها افضل الصلوة و السلام على يد العبد الفقير المعترف  
بالتقصير محمد بن محمد بن يوسف الاعتلاني الشافعي غفر له  
الله و لوالديه الخ

Written in ordinary Naskh.

Dated A.H. 867.

Scribe محمد بن محمد بن يوسف بن علي الاعتلاني الشافعي

#### No. 147.

fol. 201; lines 19; size 10 × 7; 8 × 5.

The last part (styled here الجزء السادس) of Al Jâmi', beginning with باب الحب في الله.

It would appear from the colophon that this is the last of the six juz' into which the scribe divided the complete work. This scribe copied the present MS. from a copy which was divided into thirty juz', and belonged to Nâsiriyah Madrasah of Egypt, which was founded by 'Âdil, king of Egypt (A.H. 694-696 = A.D. 1294-1296), and completed in A.H. 703 by Nâsiraddin Muḥammad (A.H. 698-708 = A.D. 1298-1308). See *Husn al Muḥâḍarah* by Suyûṭî, fol. 377<sup>a</sup>.

تم الجزء السادس من كتاب البخاري من تجزية ستة وهي من  
اصل نسخة مدرسة الناصرية من تجزية ثلاثين وهي من خمسة اجزاء  
من الاصل بحمد الله و حسن توفيقه في نهار الاثنين ثامن عشر  
ربيع الاول سنة سبع و ثلاثين و ثمانمائة على يد اضعف عباد الله  
و اوجههم اليه ابو (ابي) الحياة احمد بن محمد المصري

A note below the colophon says that this copy was read by Badraddin al Bahwatî in the presence of Yûnus al Qâhirî and Ibn Hajar al 'Asqalânî (d. A.H. 852 = A.D. 1449).

الحمد لله بلغ الشيخ بدر الدين البهوتي قراءة عليّ من أول  
الصباح إلى آخره في مجالس آخرها يوم الجمعة مابع شهر  
شعبان سنة ثلاث و خمسين و ثمانمائة — قال ذلك يونس  
القاهري ثم بلغ قراءة عليّ — ابن حجر —

Written in good Naskh.

Dated A.H. 837.

Scribe أبو الحياة أحمد بن محمد المصري

#### No. 148.

fol. 107 ; lines 11 ; size 8 × 6 ; 6 × 5.

### الجزء التاسع و العشرين

Another copy of Al Jāmi', containing the 29th part, beginning with the chapter—

قول النبي صلى الله عليه وسلم مترون بعدي امورا تنكرونها

and ending with the chapter—

اثم من دعي إلى ضلالة او من سنة سنينة

The following note, at the end of this copy, says that the present copy was once compared with a reliable copy by Muḥammad bin al Kurki, an eminent traditionist of Damascus, who, according to Suhāb al Wābilāh, fol. 229<sup>a</sup>, died in A.H. 851 = A.D. 1447:—

الله احمد — بلغ مقابلة باصل معتمد محرر فصحاء الله تعالى

محمد بن الكركي

The colophon runs thus:—

آخر الجزء التاسع و العشرين من تجزئة ثلاثين و يتلوه انشاء

الله تعالى في الجزء الثلاثين — باب ما ذكر النبي صلى الله عليه  
ومسلم وحض على انثاق اهل العلم

## No. 149.

fol. 105; lines 11; size 8 × 6; 6 × 5.

## الجزء الثلاثين

The 30th part of Al Jāmi', the continuation of the preceding copy and ending with the last chapter of Bukhārī.

It bears on the title-page a Waqf Nāma, or deed of trust, dated A.H. 817, in which it is said that Fakhraddīn, a Wazir of Egypt (A.H. 816-820: see Husn al Muḥāḍrah, fol. 368<sup>a</sup>), gave this MS. for public use, in Jāmi' Umawī in Damascus.

Both the copies are written in good Naskh in same hand.

Not dated, apparently 8th century A.H.

Scribe اسماعيل بن قاسم الحنفي

## No. 150.

fol. 297; lines 20; size 8 × 6; 6½ × 5.

اعلام الحديث في شرح معاني  
كتاب الجامع الصحيح

I'LÂM AL ḤADÎŞ FÎ SHARḤ MA'ÂNÎ AL  
KITÂB AL JÂMI' AŞ ŞAḤÎḤ.

Also called by Ibn Khallikân and Hâj. Khal. 'I'lâm as Sunan,' and by Qaḍî 'Shahibah,' and Brock. 'I'lâm al Bukhārī.'



•A commentary on difficult traditions in Bukhārī, with occasional discussion on the various opinions of the four Imāms.

By Abū Sulaimān Ḥamad (wrongly called Almad by Ṣaʿalibī, as pointed out by Dahabī and Subkī—

و وهم أبو منصور الثعالبي في اليتيمة حيف سماه احمد بن محمد

Ṭabaqāt al Ḥuffāz, vol. iii., p. 223.

ذكره أبو منصور الثعالبي في اليتيمة و سماه احمد و هو غلط

Ṭabaqāt as Subkī, vol. iii., fol. 19\*) bin Muḥammad bin Ibrāhīm al Khaṭṭābī al Bustī. This eminent author, who was born in A.H. 319 = A.D. 931, studied jurisprudence under أبو بكر الثعالبي الشاشي (d. A.H. 336 = A.D. 947) and قاضي أبو علي ابن هريرة (d. A.H. 340 = A.D. 951), and learnt Ḥadīṣ from محمد البصري ابن الاعرابي (d. A.H. 340 = A.D. 951) in Mecca, and from محمد بن يعقوب بن يوسف (d. A.H. 346 = A.D. 957). He also visited Bursa, Bēgdād, Irāq, and other places to learn Ḥadīṣ, and became so skilled in tradition that other subsequent traditionists, such as أبو عبد الله محمد بن عبد الله المعروف بابن البيع (d. 405 = A.D. 1017); احمد بن محمد بن عبد الرحمن ابو عبيد الهروي (d. A.H. 401 = A.D. 1010); ابو حامد احمد بن أبي طاهر محمد بن احمد الاسرائيني (d. A.H. 406 = A.D. 1015) and others, narrated Ḥadīṣ from him. He died in A.H. 388 = A.D. 998.

The MS. is slightly defective at the beginning and opens abruptly thus:—

كلمة و انما حاملة تركيبها ايجاباً و ثنياً ولو ان رجلاً غسل  
اعضائه تبرداً او تنظفاً او تعلماً للغير او انغسل لتعلم مباحة لما  
كانت طهارة و لا عبادة و قوله انما لكل امرئ يفتد معني خاساً  
غير الاول الخ

On fol. 62<sup>b</sup> the commentator says that in his Maʿālim as Sunan (a commentary on Sunanī Abū Dāʾūd) he wrongly interpreted the meaning of some Ḥadīṣ, which he corrects here thus:—

فقال من صلى قائماً فهو افضل و من صلى قاعداً فله نصف  
اجر القيام و من صلى قائماً فله نصف اجر القاعد كذا نأولناه

في المعالم علي ان المراد به صلوة التطوع اذا فرض قاعدا  
مع القدرة على القيام لا يجوز فضلا ان يكون له نصف اجر  
الثائم و عليه تأوله ابو عبيد و غيره فرايت حين و جدت  
هذا الحديث من روايه البخاري انه انما اراد به المريض المفترض  
الذي لو تكلف القيام لامكنه

Beside the three works mentioned by Brock., vol. i., p. 165, the following works of the commentator, enumerated by Dahabi Subki and Ibn Khallikân :—

- (1) شرح اسماء الحسنی
- (2) كتاب العزلة
- (3) كتاب الشجاج
- (4) الغيبة عن الكلام
- (5) كتاب شان الدعاء

One of his works, entitled كتاب السراج, mentioned by the commentator himself on fol. 7<sup>b</sup>, seems to be quite unknown to his biographers.

Towards the end the commentator says that in dealing with the Ḥadīṣ he has generally commented in concise form, but that some he has felt obliged to deal with at greater length :—

هذا منتهى المقال فيما تيسر من تفسير احاديث الجامع الصحيح  
وقد اختصرنا الكلام في عامتها الا في مواضع لم نجد في اشباع  
القول بدا لا شكلها و غموض معانيها الخ

Kirmānī, in his commentary on Bukhārī (see No. 153), refers to this work on fol. 2<sup>a</sup>, and remarks that the present work is not a commentary (شرح) on Bukhārī's Al Jāmi', but only a note on the work :—

و كتاب الشيخ العلامة ابي سليمان احمد (عبد) بن محمد بن  
ابراهيم الخطابي شكر الله مساعيه — فيه نكت متشرقات و لطائف  
على سبيل الطفرات ليس لما هولثظ الشرح موضوع له

For the commentator's life and work see: *Ṭabaqāt al Huffāz*, vol. iii., p. 223; *Ṭabaqāt as Subki*, vol. iii., fol. 19<sup>v</sup>; Ibn *Khallikān*, vol. i., p. 161; *Aṭ Ṭabaqāt* by Isnawī, fol. 175<sup>v</sup>; *Ṭabaqāt ashl Shāfi'iyah* by Ibn Mulaqqīn, fol. 30<sup>v</sup>; *Aṭ Ṭabaqāt* by Qāḍi *Shahbah*, fol. 19<sup>v</sup>; *Iḥāj. Khaṭ.* vol. ii., p. 521, and Brock., vol. i., p. 165.

The work seems to be rare; Brock., vol. i., p. 159, mentions only one MS. in A.S. 687.

The colophon, dated 1133, runs thus:—

اخر كتاب اعلام الحديث في شرح معاني كتاب الجامع الصحيح  
لابي عبد الله البخاري و تفسير غريبه و ايضاح مشكله تصنيف الامام  
ابي سليمان حمد بن محمد الخطابي رحمه الله تعالى و كان الثراغ  
من تمام هذا الكتاب المفيد يوم الاثنين رابع جمادي الاول من  
شهور ١١٣٣  
منه

Written in ordinary *Naskh*.

Dated A.H. 1133.

Scribe محمد بن المرعوم الشيخ سليمان بن احمد

# No. 151.

fol. 109; lines 13; size 8 × 5½; 6 × 4½.

شواهد التوضيح و التصحيح لمشكلات  
الجامع الصحيح

## SHAWĀHID AT TAUDĪH WAT TAṢĤĪH LI MUSHKILĀT AL JĀMI' AṢ ṢAḤĪH.

A grammatical commentary on *Bukhārī*, dealing with the parsing of difficult *Ḥadīṣ*.

By Jamāladdīn Muḥammad bin 'Abdallāh bin Mālik aṭ Ṭā'i al Jaiyānī, جمال الدين محمد بن عبد الله بن مالك الطائي الجياني, who was born in Damascus, A.H. 600 = A.D. 1203, and studied under

‘Alamaddin as Sakḥāwī (*d.* A.H. 643 = A.D. 1245). He travelled over Syria, Ḥalab, and other countries, where he attended the lectures of the eminent traditionists. He knew almost all the branches of Arabic literature, and was specially well versed in grammar, Qirā’at, and lexicography, in which he was unanimously admitted an authority. Jamāladdin was a comprehensive writer, and fifteen of his works are mentioned in Brock., vol. i., p. 298, while Ibn Maktūm Tajaddin (*d.* A.H. 794) in one of his poems enumerates twenty-eight works of this eminent author,

فجملتها عشرون تتلو ثمانيا  
فدونكها نسخاً وحفظاً ليسهلاً

See Buġyat al Wu’at, fol. 38<sup>a</sup>. Jamāladdin died in A.H. 672 = A.D. 1273.

Beginning:—

حامد الله رب العالمين و مصلياً على محمد سيد المرسلين و  
على آله و اصحابه الطيبين الطاهرين هذا كتاب سمينه بشواهد  
التوضيح و التصحيح لمشكلات الجامع الصحيح

The work has been lithographed in Muḥtabā’i Press, Dihlī, in A.D. 1911. For other copy comp. Eскур., 141.

For his life and other works see: Mirāt al Janān, fol. 417<sup>a</sup>; Aṭ Ṭabaqāt by Isnāwī, fol. 447<sup>a</sup>; Buġyat al Wu’at, fol. 37<sup>b</sup>; Brock., vol. i., p. 298.

A note dated A.H. 808 on the margin of fol. 106<sup>b</sup> says that the present copy was compared by Ibrāhīm bin ‘Abdallāh:—

بلغ مقابلة على حسب الا مكان فصح انشاء الله تعالى ابراهيم  
بن عبد الله . . . سنة ثمان و ثمانائة

Another note, dated A.H. 1034 on the margin of the same folio, says that this copy was once read through by Madyan bin ‘Abdarrāḥmān al Miṣri, who, according to *Khulāṣat al Aṣar*, was an eminent scholar and physician of Egypt, and who composed several works, namely:—

- (1) ريعان الشباب في مراتب الاداب
- (2) ريعان الالباب
- (3) قاموس الاطباء في المفردات

and was still alive in A.H. 1044 = A.D. 1731:—

طالعه مترحماً على مؤلفه العبد الفقير مدين الطبيب بدار  
الشفاء بمصر سنة ١٠٣٣

Written in good Naskh.

Colophon dated A.H. 691.

كتبه لنفسه . . . احمد بن ابراهيم بن محمد بن ادريس بن بابا  
جوك بن شعبان عفي الله عنه . . . و وافق الفراغ من كتابته بعد  
الاربعة وتسع عشرة خلت من شهر ربيع الاخر سنة احدى و  
تسعين و مئة

The scribe Aḥmad bin Ibrāhīm bin Muḥammad bin Idris bin Babājūk bin Shābān was a Qāḍī of Shirāz, and died in A.H. 725 = A.D. 1324. See *Ad Durar al Kāminah*, fol. 72<sup>b</sup>, vol. i.

### No. 152.

fol. 5; lines 14; size 10 × 7; 7 × 5.

A prayer and an index to Bukhārī's *Al Jāmi'*.

This is a prayer which Abū 'l-Haiṣam Muḥammad bin Makki bin Muḥammad al Kushmaihani (*d.* A.H. 389 = A.D. 998) used to read after finishing Bukhārī, and which he dictated to his pupil, Abu Darr 'Abd bin Aḥmad al Harawī (*d.* A.H. 434 = A.D. 1042), as would appear from the following heading:—

الدعاء الذي كان ابو الهيثم رضي الله تعالى عنه يختم به  
الكتاب قال الشيخ العافظ ابو ذر عبد بن احمد الهروي رضي الله  
تعالى عنه املئ علينا الشيخ ابو الهيثم عند ختمه الكتاب الصحيح  
لمحمد بن اسماعيل البخاري رضي الله تعالى عنه

The prayer beginning thus on fol. 1:—

الحمد لله حمد معترف بذنبه ومستانس بربه الخ

fol. 2<sup>a</sup>. Contains the numbers of the books, كتب, of Al Jâmi' which are not narrated through Abû Darr, as we learn from the following heading:—

نكر عدد الكتب التي يشتمل عليها الجامع من غير رواية ابو ذر

fol. 2<sup>b</sup>. The number of chapters of Al-Jâmi'.

fol. 3-5. The numbers of Ḥadīṣ in each book of Al Jâmi' which are narrated through Abû Darr.

The colophon runs thus:—

كمل جمع الديوان بصد الله و حسن توفيفه و عونه و بركنه و  
منه و ذلك خمسة مضي من شهر جمادي الاول (الاولي) الذي  
من سنة احد عشر وسبع مائة

From the words كمل جمع الديوان, as well as from the condition of the copy, it is evident that the MS. has been torn out from a collection of other MSS.

Written in good Naskh.

Dated A.H. 711.

### No. 153.

fol. 369; lines 29; size 11 × 8; 8 × 5.

الكواكب الداراي في شرح البخاري

AL KAWÂKIB AD DARÂRÎ FÎ

SHARḤI AL BUKHÂRÎ.

A commentary on Bukhârî in two volumes.

### Vol. I.

By Muḥammad bin Yûsuf bin 'Alî al Kirmânî, محمد بن يوسف بن علي الكرمانى البغدادي, who was born in Kirmân A.H. 719 = A.D. 1319, but as later on he settled in Bagdād he is called Bagdâdî.

He studied under his father and other eminent scholars of Kirmân. In search of knowledge he travelled to distant countries, such as Shîrâz, Mecca, Egypt and Bagdâd, and in the first-named place he read under Qâdî 'Adud addîn (*d. A.H. 756 = A.D. 1355*) all his compositions which Kirmânî finished in twelve years, and according to his own statement in the preface he studied al Jâmi' under Naşîraddîn Muḥammad bin al Qâsim (*d. A.H. 761 = A.D. 1360*) in Jâmi' Azhar in Egypt, and under Abû 'l Ḥasan 'Abû 'Alî bin Yâsuf az Zarnadî (*d. A.H. 758 = A.D. 1357*) and Muḥammad bin Aḥmad bin 'Abdallâh bin 'Abdal Mu'tî (*d. A.H. 776 = A.D. 1374*) in Mecca.

Kirmânî died in A.H. 786 = A.D. 1384.

Beginning thus:—

الحمد لله الذي انعم علينا بجلال النعم و اعظمها ودقائقها  
هونعة الاسلام

and ending with the chapter—

السلم

In the preface the commentator says that as the three commentaries on Bukhârî, written by Ibn Baṭṭâl, Khaṭṭâbî and Mughaṭâ'î at Turkî, did not fully explain the difficulties and omitted many points which required explanations, he wrote the present commentary explaining words, with their philology, and giving the meaning of technical terms used in al Jâmi', with discussions on the opinions of the Jurists. The commentator has given short notices of the lives of all traditionists mentioned in Bukhârî, and quotes the following authorities as his basis:—

اسماء حثاظ صحيح البخاري. A work on the notices of the traditions of Bukhârî by Abû Naşar Aḥmad bin al Ḥusain al Bukhârî al Kalabâdî (*d. A.H. 389 = A.D. 998*).

تتعيد المہمل. By Abu 'Alî al Ḥusain al Gassânî (*d. A.H. 498 = A.D. 1104*).

كتاب الاكمال. By 'Alî bin Hibatullâh bin 'Alî, commonly called Ibn Mâkûla (*d. c. A.H. 490 = c. A.D. 1096*).

جامع الاصول. By Abû Sa'âdât Ibn Aşîr (*d. A.H. 606 = A.D. 1209*).

The preface concludes with a short account of Bukhârî's life.

Ibn Ḥajar ridiculously remarks that one of the three commentaries on Bukhârî condemned by Kirmânî in the preface of present work is Quṭbaddîn al Ḥalabî's (*d. A.H. 735 = A.D. 1335*) commentary:—

• وقد عاب في خطبته على شرح ابن بطل ثم علي شرح  
القطب الحلبي وشرح مغلطائي

See *Ad Durar al Kāmināh*, vol. ii., fol. 565, while in the preface of the present copy Kirmānī distinctly names the three following commentaries on Bukhārī and does not refer at all to Ḥalabī's commentary, as would appear from the following:—

كتاب الامام ابي الحسن بن علي بن خلف المالكي المغربي  
المعروف بابن البطل انما هو غالباً في فقه الامام مالك رضي  
الله تعالى عنه من غير تعرض لما هو الكتاب مصنوع له — و كتاب  
الشيخ العلامة ابي سليمان احمد (احمد) بن محمد بن ابراهيم  
الخطابي شكر الله مساعيه فيه نكت متفرقات و لطائف علي سبيل  
الطفرات و ليس لما هو لفظ الشرح موضوع له — و اما الذي الفه  
العلم المشهور المغلطائي التركي المصري وهو (فهو) بكتب تنميم  
الاطراف اشبه و بصحف تصحيح التعليقات امثل — كانه من  
اخلائه عن مئاصد الكتاب على ضمان — و من شرح الفاظه و  
توضيح معانيه على امان

fol. 1-130 are supplied in a later hand.

The following note on the title-page says that the MS. was purchased in A.H. 1190 by 'Abdalbasit bin Maulawi Rustam 'Alī bin Mullā Aşgar 'Alī al Qinnawjī, an eminent traditionist of Qinnawj, who, according to *Ithāf an Nubalā*, p. 509, was born in A.H. 1156 = A.D. 1743, and had a valuable library of his own, and died in A.H. 1223 = A.D. 1808:—

المالك هو الله تعالى لكنه سبحانه بفضله اعطى التصرف بالشراء  
لعبدته الضعيف عبد الباسط بن مولوي رستمعلي بن مولوي اصغر  
علي القنوجي غفر له و لوالديه ببركة ما في هذا الباب — و كان  
وقت الضعف في التاريخ التاسع عشر من شوال ١١٩٠ سنة الف و  
مائة و تسعين من هجرة النبي صلي الله عليه وسلم —



For the present work comp. Goth., 592-4; Bodl., i., 90-1; E-eur., 1546; Alger, 442-4; Ragib, 595-6; Berlin, 1194; Jeni, 217-222; A.S., 654-670; Hāj. Khal., vol. ii., 523; Brock., vol. i., p. 158.

For the commentator's life and other works see Ad Durar al Kāminah, fol. 565.

### No. 154.

fol 354; lines 29; size  $11\frac{1}{2} \times 8$ ;  $8 \times 5$ .

### Vol. II.

The second volume of the preceding work, beginning with the chapter *السلم الكفيل في السلم* and ending with the last chapter of Bukhārī.

The date of composition of the present work given at the end is A.H. 775.

Both the volumes are written in good Naskh.

Dated Mecca, A.H. 943.

وفق الله سبحانه و تعالى الكريم المنان القديم الا حسان  
 لنسخ هذا الكتاب الشريف ببلد الله المطهر المنيف و وافق ختته  
 المبارك (sic) . . . الكعبة الشريفة شرفها الله تعالى و رفع قد رها  
 مقابلا للركن اليماني . . . ذلك في يوم الاثنين العادي عشر من  
 شهر رجب الشرد سنة ثلاثة واربعين و تسعمائة من الهجرة النبوية  
 عليه افضل الصلوة و السلام . . . كاتبه الفقير الحقير المعترف  
 بالزلل والتقصير السائل من الله العفو والعافية و الرضى ابراهيم  
 بن محمد بن المرتضى اليميني

Scribe ابراهيم بن محمد بن المرتضى اليميني

## No. 155.

fol. 480; lines 27; size  $11\frac{1}{2} \times 7$ ;  $8 \times 5$ .

Another copy of *Al Kawâkib ad Darâri*, beginning as in copy No. 153, and ending with the chapter of *اعتكاف المستعاضة*, corresponding with fol. 354 of copy No. 153.

Written in ordinary *Naskh*.

Not dated, apparently 11th century A.H.

## No. 156.

fol. 477; lines 21; size  $10 \times 6\frac{1}{2}$ ;  $8 \times 4$ .

## الجزء الثاني من الكواكب الداراي

Vol. II. of the preceding commentary, beginning with *كتاب الجمعة* and ending with chapter *اسلام سليمان الفارسي*.

The colophon runs thus:—

انتهى الجزء الثاني من الكواكب الداراي شرح البخاري تاليف  
الامام العلامة شمس الدين الكرمانى ويتلوه في اول الثالث كتاب  
الغازي

## No. 157.

fol. 430; lines 21; size  $11 \times 6\frac{1}{2}$ ;  $8 \times 4$ .

## الجزء الثالث من الكواكب الداراي

## Vol. III.

Continuation of the preceding copy, ending with last chapter of *Bukhârî*.

Both the volumes are written in good *Naskh*. Not dated, apparently 11th century A.H.

No. 158.

fol. 189; lines 24; size 11 × 7; 8 × 4 $\frac{3}{4}$ .

التنقيح للذات الجامع الصحيح

# AT TANQÎḤ LI ALFÂẒI-AL JÂMI' AṢ ṢAḤIḤ.

A commentary on Bukhārī's work *Al Jāmi'*.

By Badraddīn Muḥammad bin Bahādur bin 'Abdallāh at Turkī al Miṣrī az Zarkashī, *إبراهيم بن بهادر بن عبد الله التركي*, who was born in A.H. 745 = A.D. 1344, and studied in Cairo under Jamāladdīn al Isnāwī (d. A.H. 772 = A.D. 1390) and Sirajaddīn al Balqīnī (d. A.H. 805 = A.D. 1403). He travelled in Damascus and Ḥalab, where he attended the lectures of Ibn Kaṣīr and 'Adra'ī (d. A.H. 783 = A.D. 1381).

Having renounced the world, Zarkashī devoted the latter part of his life to the study of Sufism, and engaged himself in compiling books and delivering lectures, and was subsequently appointed *Shāikh* of the monastery of Karimaddīn, in Qarāfab, Egypt. He died in A.H. 794 = A.D. 1392.

Beginning:—

الحمد لله على ما عم بالانعام و خص بالبيان و الافهام و  
الصلوة و السلام على سيدنا خير الانام المبعوث بعوامع  
الكلام النح

In the preface the commentator says that in the present work he has dealt only with the difficult passages in Bukhārī and those traditionists whose names are likely to be confounded with others.

According to al 'Asqalānī the present work is only an abridgement of Zarkashī's draft of a commentary on Bukhārī, a portion of which the said 'Asqalānī declares to have seen.

و شرع في شرح البخاري فتركه مسودة و قفت على بعضها و  
ولخص منه التنقيح

Written in ordinary Naskh. Not dated.

fol. 261; lines 32; size  $11 \times 7\frac{1}{2}$ ;  $8 \times 5$ .

AL HADÎ AS SÂRÎ MUQADDIMAT-U-  
FATH AL BÂRÎ.

1 Author:—Ibn Ḥajar al ‘Asqalānī, the well-known traditionist and scholar of his age, whose full name is Aḥmad bin ‘Alī bin Muḥammad bin ‘Alī bin Maḥmūd bin Aḥmad bin Aḥmad al ‘Asqalānī al Miṣrī aṣḥ Shāfi‘ī, أحمد بن علي بن محمد بن علي بن محمود بن أحمد بن أحمد العسقلاني المصري الشافعي, commonly called ابن حجر, who, according to his own statement in *Raf‘ al Isr*, fol. 34\*, was born in Egypt A.H. 773 = A.D. 1372, and originally belonged to ‘Asqalān. In his infancy he lost his mother, and shortly after, in A.H. 777 = A.D. 1375, his father died, leaving him in the charge of زكي الدين أبو بكر بن نور الدين علي الصروي (d. A.H. 787 = A.D. 1385), a big merchant of Egypt, who admitted Ibn Ḥajar in the sixth year of his age to a local maktab. When nine years of age Ibn Ḥajar learnt the Qur’ān by heart, while only two years after he could correctly and fluently recite as Imām in the Tarāwīḥ prayers in Ramaḍān. In the same year Ibn Ḥajar proceeded to Mecca in the company of Zakiyaddīn, and there he joined the Ḥadīṣ class under بو عفيف الدين عبد الله النيسابوري (d. A.H. 790 = A.D. 1388), from whom he took lessons on the *Ṣaḥīḥ al Buḫārī*. After returning from Mecca in A.H. 786 he lost his patron

Zakiuddin in A.H. 787 = A.D. 1385 (see *Ad Durar al Kâminah*, fol. 280, vol. i.), after which he was placed under the supervision of شمس الدين

محمد بن علي بن محمد بن عمر بن أبي بكر بن العطار المصري.

Ibn Hajar now directed his attention to the study of history and biography, and also devoted a portion of his time to the study of Ḥadīṣ under محب الدين محمد بن محمد بن محمود زين الدين ابن الشحنة (d. A.H. 815 = A.D. 1412) and other eminent traditionists. It was in A.H. 792 that Ibn Hajar began to take keen interest in studying Arabic literature, of which he made himself a master in a very short time, and began to compose verses in the praise of the Prophet. Towards the end of A.H. 796 he travelled to different places, such as Cairo, Alexandria, Mecca, and visited the towns and villages of Arabia, and in course of his travels he learnt Ḥadīṣ from the eminent traditionists of different places. While in Yaman he made the acquaintance of the celebrated مجد الدين الشيرازي, the well-known author of *Al Qāmus*, who presented a copy of the work to Ibn Hajar. He then came to Cairo, and again left the place for Syria where he learnt Ḥadīṣ in different towns and villages of the province.

Ibn Hajar at first received the sanad, for narrating Ḥadīṣ from Sirajaddīn al Balqīnī (d. A.H. 805 = A.D. 1402), and then from Ḥāfiẓ Zainaddīn al 'Irāqī, who died in A.H. 806 = A.D. 1404, and whose lectures on Ḥadīṣ the author attended for not less than ten years.

It was in A.H. 808 that Ibn Hajar devoted his attention to the composition of books.

In A.H. 814 he was appointed professor of Ḥadīṣ in Jamāliyah Madrasah, and then became the head of the Monastery of Babrisiyah. In A.H. 822 = A.D. 1419 he was appointed professor of the Shāfi'ī class in the Mu'ayyadiyah Madrasah, Cairo, and four years after he was offered Qādīship of Cairo by King Ashraf Saifaddīn (A.H. 825-842 = A.D. 1422-1453); but محمد بن عبد الدائم بن موسى شمس الدين البرماوي (d. A.H. 831-A.D. 1426), supported by others, maliciously and falsely gave out that, according to the condition of the trust deed of مدرسته مؤيديه, one person could not jointly take the charge of both the appointments; so Ibn Hajar was removed from the professorship. Subsequently he produced the deed of trust, and, after proving that the deed did not contain such a condition, was reappointed as professor in the said institution. He was repeatedly dismissed from and reappointed to his offices, and with such fluctuations he continued his active life till A.H. 850. Two years later he died in Egypt A.H. 852 = A.D. 1449 and was buried at Qarāfah. It is said that it rained heavily at the time of his funeral prayers, and that *Shihāb*

Mansûri, who was present on the occasion, extemporised the following two pathetic verses suitable to the occasion :—

قد بكت السحب على  
قاضي القضاة بالبطر  
وانهدم الركن الذي  
كان مشيدا بالعجر

Beginning :—

الحمد لله الذي شرح صدور اهل الاسلام بالسنة الخ

The work is divided into ten chapters described in Berlin, No. 1201. The numerous works of this illustrious author are mentioned in Brock., vol. ii., p. 67, and Muṭjam Ibn Fahd, fol. 31<sup>b</sup>. One of his works, غبطة الناظر (a copy of which is preserved in this Library), dealing with the life of Shaiikh Abdal Qādir al Jilāni (d. A.H. 561 = A.D. 1166), was edited and published in Calcutta, A.D. 1903, by Dr. E. Denison Ross.

For the present work compare Berlin, 1201-2; India Office, 125; Brit. Mus., 1812; Alger, 446-7; Jeni, 211; A.S., 625-33.

According to Hāj. Khal., vol. ii., p. 526, Ibn Hajar completed the present work in A.H. 813.

For the author's life see: Raf'a al Iṣr, fol. 34<sup>a</sup>; Muṭjam Ibn Fahd, fol. 31<sup>b</sup>, and Brock., vol. ii., p. 67.

Written in good Naskh.

Not dated, apparently 10th century A.H.

### No. 160.

fol. 280; lines 27; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 4$ .

Another copy of the same Muqaddimat al Fath al Bārī.

Written in ordinary Naskh.

Dated A.H. 1111.

14497

## No. 161.

fol. 140; lines 33; size  $15 \times 10$ ;  $11 \times 7$ .

Another copy of the same.

Written in good Naskh, within gold ruled and red borders, bearing a frontispiece in the beginning.

Dated A.H. 1011.

The following note at the end says that this copy was compared by Sayyid Mahmūd and Mulla 'Umar:—

بلغ مقابلة على حسب الطاقة و الاجتهاد سيد محمود و  
ملا عمر  
Scribe نور الدين محمد الهاشمي

## No. 162.

fol. 139; lines 33; size  $15 \times 10$ ;  $11 \times 7$ .

## الجزء الاول من فتح الباري

The 1st Juz' of Fath al Bārī.

A popular and exhaustive commentary on Bukhārī, by Ibn Hajar al 'Asqalanī. See No. 159.

Beginning:—

الحمد لله الذي شرح صدور اهل الاسلام بالهدي الخ

This is the commentary on Bukhārī which Ibn Hajar promised in the Muqaddimah mentioned above. He began the composition in A.H. 817 and finished in A.H. 842. The entire work is divided into ten volumes. See Hāj. Khal., vol. ii., p. 527.

In the preface he says that in order to avoid lengthiness he has used abbreviations in quoting traditions. In the beginning Ibn Hajar traces the different sources of his Isnāds to Bukhārī's work Al Jāmi', but he says that he has only dealt with the Ḥadīṣ narrated by Abū Darr (d. A.H. 434 = A.D. 1042) from his three following shaikhs:—

1. ابو اسحق ابراهيم بن احمد المستملي البلخي (d. A.H. 376 = A.D. 887).

2. ابو الهيثم محمد بن مكي الكشميهني (d. A.H. 389 = A.D. 998).

3. ابو محمد عبد الله بن احمد السرخسي (d. A.H. 381 = A.D. 991).

The present volume ends with the commentary of the chapter

الشعري المسجد

### No. 163.

fol. 180; lines 33; size 15 × 10; 11 × 7.

### الجزء الثاني

The 2nd Juz' of the above, ending with commentary of the chapter:

ما جاء في التطوع مثني - مثني

The colophon runs thus:—

تم الجزء الثاني من فتح الباري شرح البخاري لابن حجر نفع  
الله لعلومه آمين آمين و يتلوه انشاء الله تعالى ابواب التطوع

### No. 164.

fol. 188; lines 33; size 15 × 10; 11 × 7.

### الجزء الثالث

The 3rd Juz' of the above, ending with the chapter:

من نذر المشي الي الكعبة

The last seven Juz' of this work are wanting.

All the three Juz' are written in good Naskh by the scribe of the above-mentioned Muqaddimah.



This copy also bears the note found at the end of the copy of the Muqaddimah mentioned above.

For other copies see: Berlin, 1203-5; Ref., 27; Paris, 297; Jeni, 210-12; A.S., 626-32, 634-653; Koper, 316-21.

The present commentary with its Muqaddimah has been printed at Bulâq, A.H. 1200.

### No. 165.

fol. 292; lines 30; size 10 × 7; 8 × 5.

## الجزء الثالث من فتح الباري

Another old copy of the 3rd Juz' of Faṭḥ al Bārī.  
Beginning with the chapter—

استسقاء

and ending with the chapter—

الدعاء عند الجمرتين

The following much-wormed note on the title-page says that the present MS. was in the possession of 'Alamallāh bin 'Abdarrazzāq al Makki al Ḥanafī:—

من ممن الله تعالى و سبحانه (sic) على اضعف عباده (sic)  
علم الله بن عبد الرزاق المكي الحنفي — العبدروسي اصله الله  
حاله (sic)

Written in good Naskh.

Not dated, apparently 10th century A.H.

A seal bearing the name of Nawras Ibrāhīm (نورس ابراهيم) is found in the beginning of this copy. Nawras, as we know, was the favourite word of Ibrāhīm 'Adil Shah II. Bijāpurī (A.H. 987-1035 = A.D. 1579-1626), which he chose for his seals and coins, as mentioned in Basātin-i-Salaṭīn al Islām, fol. 114<sup>b</sup>:—

طبع رنگین بادشاه که نورس چمن مکنمت و سلطنت و نوپادۀ  
گلشن بها نداری و خلافت بود لفظ نورس را چنان خوش کرده

بوه که در هرجا بهرچیز استعمال ان لفظ بکار برده سکه نورس  
نام مهر خاص بر عقیق یمینی بجای نام مبارکش این لفظ رقم  
یافته امروز بر کتب خاص بادشاهی دیده میشود الخ

Another seal of Qâbil Khân (قابلقان), a noble of 'Âlamgir's court, is fixed at the end.

### No. 166.

full. 250; lines 23; size 8 × 6; 6 × 4.

## عمدة القاري

## 'UMDAT AL QÂRÎ.

A portion of a popular, useful, and extensive commentary on Bukhârî, in two volumes.

### Vol. I.

Beginning with the chapter—

إذا طول الامام وكان للرجل حاجة فخرج الخ

and ending with the chapter—

السجود علي مبةة اعظم

corresponding with p. 378, vol. ii., to p. 153, vol. iii., printed edition, Constantinople, A.H. 1310.

The commentator Badraddin Abû Muḥammad Maḥmûd bin Aḥmad bin Mûsâ bin Aḥmad bin Ḥusain bin Yûsuf al 'Aini al Ḥanafî, بدر الدين ابو محمد محمود بن احمد بن موسى بن احمد بن حسين بن يوسف العيني الحنفى, according to Ibn Hajar's Raf'al Isr, was born in Ḥalab, A.H. 762 = A.D. 1360, but, according to Ibn Fahd-al Makkî (Mu'jam, fol. 292<sup>a</sup>), he was born in 'Aintâb. It seems probable that the commentator was born in Ḥalab, and that in his early age he went to 'Aintab, where his father was a Qâḍî and where he was brought up and educated. After studying Arabic grammar and literature under جبرئيل بن صالح بن اسرائيل, a pupil of Taftâzânî (d. A.H. 791 =

A.H. 1389), he came to Ḥalab in A.H. 783, where he studied Ḥaḍiṣ and other subjects under **يوسف بن موسى بن محمد البلطي** (d. A.H. 803 = A.D. 1401), and from there went to Damascus and then to Jerusalem, where he made the acquaintance of Ṣūfī 'Alāaddin, chief professor of Zāhiriyyah Madrasah, Cairo, who, being pleased with 'Aini's moral disposition and intelligence, took him to Cairo in A.H. 888 and admitted him in the monastery called Al Barqūḡiyah, where 'Aini, according to his own statement in the preface of the printed copy, studied Ṣaḥīḥ al Buḥḥārī under **عبد الرحيم بن حسين العراقي** (d. A.H. 806 = A.D. 1404). In A.H. 789 he was provided with a post in that monastery by 'Alāaddin. After 'Alāaddin's death in A.H. 890 'Aini was removed from the monastery by one Amir Jarkas al Kḥalili (see Ad Durar al Kāminah, fol. 327). After visiting Ḥalab 'Aini again came to Cairo, where he studied Ḥaḍiṣ under several eminent traditionists. In A.H. 801, he, through the recommendation of a certain Amīr, was appointed Ḥisbah (حسبه), or inspector of weights and measures of Cairo. A year later he was appointed Qaḍī. In the meantime he wrote a commentary on Ma'āni al Âṣār, to which he refers in the preface thus:—

ثم لما عدت الى الديار المصرية ديار خير و امنية اقميت  
بها برهة من الخريف مشغلا بالعلم الشريف ثم اخترعت شرحا  
على كتاب معاني الآثار الخ

After four years of service as Ḥisbah and Qaḍī, during which he wrote the commentary upon the fourth canonical collection of Traditions, he was involved in a series of troubles and difficulties, till his anxieties were removed in the reign of Mu'ayyad (A.H. 815-825 = A.D. 1412-1421), to which he refers thus in the preface:—

ثم انشأت شرحا على سنن ابي داود السجستاني بؤاء الله دار  
الجنان فعاقني من عوائق الدهر ما شغلني عن التتبع و  
استولى علي من الهموم ما يخرج عن الحصر والتتبع ثم لما  
انجلي عني ظلامها و تجلى علي قناتها في هذه الدولة المؤيدية  
و الايام الزاهرة السنية ندبتني الى شرح هذا الكتاب امور  
حصلت في هذا الباب الخ

He was again appointed the Ḥisbah of Cairo in A.H. 819, and shortly after was made the ناظر اوقاف, or supervisor of endowments.

In the conclusion of the work (printed copy) he says that he began the composition of this commentary in Rajab, A.H. 820, and finished the first part in Du al Hijjah of the same year, and completed the second part in A.H. 821. (But see Hāj. Khal., vol. ii., p. 527, where it is wrongly said that 'Aini began the composition in A.H. 821.) In A.H. 822 he was appointed professor for giving lectures on Ḥadīṣ to Ḥanafī students, while in the same year Ibn Hajar was also appointed a lecturer on Ḥadīṣ to Shāfi'ī students. It so happened that during this time the minaret of Jāmi' Mu'ayyad needed repairing and that Ibn i Hajar, cutting a joke with 'Aini, wrote the following two lines to the caliph Al Muaiyad:—

لجامع مولانا المويد رونق  
منارته، بالحسن تزهو وبالزین  
تقول وقد مالت عن القصد امهلوا  
فليس على جسمي اضرمن العين

To which 'Aini replied thus:—

منارة كعروس الحسن اذ جليت  
وهدها بقضاء الله والقدّر  
قالوا اصيبت بعين قلت ذا غلط  
ما اوجب الهدم الا خسة العجر

'Aini in his commentary (which he completed in A.H. 847) has made serious attacks on Ibn Hajar's commentary Fath al Bārī. In defence of which Ibn Hajar began to write انتقاض الاعتراض, but did not survive to finish it. See Hāj. Khal., vol. ii., p. 534. 'Aini died in A.H. 855 = A.D. 1451.

'Aini was highly esteemed by kings and nobles. Besides being a scholar of vast learning he was a swift writer, so much so that he transcribed in one night the complete Mukhtāṣar-u-Qudūrī of Abū 'l Ḥasan Ahmad bin Muḥammad Qudūr (*d.* A.H. 362 = A.D. 972). He founded the Madrasah 'Ainiyah (also called Badriyah), close to Jāmi' Azhar, and left all his books to that institution.

For 'Aini's life and works see: Ra' al Isr, fol. 297<sup>b</sup>; Ḥusn al Muḥāḍarah, fol. 378<sup>a</sup>, Muṣṣun Ibn Fahd, fol. 292<sup>a</sup>, and Brock., vol. ii., p. 52.

For other copies compare Berlin, 1206-9; Paris, 698-700; Alger, 448-58; Jeni, 213; Brock., vol. i., p. 159.

The present commentary was printed in Constantinople, A.H. 1310.

### No. 167.

fol. 258; lines 23; size 8 × 6; 6 × 4.

#### Vol. II.

The continuation of the above, ending with the commentary on the chapter—

التكبير والغسل بالصبح والصلوة عند الاغارة والحرب

Corresponding with pp. 152-352 of Vol. III. of the printed edition. These two copies are written in ordinary *Naskh*. Dated A.H. 1092.

Scribe سليمان الشنوري

### No. 168.

fol. 284; lines 24; size 8 × 6; 6½ × 4.

التوشيح علي الجامع الصحيح

### AT TAWSHÎH 'ALÂ AL JÂMI' AŞ ŞAḤIḤ.

A commentary on Bukhârî, dealing with the difficult passages as regards wording, vowel points, and the names of traditionists which are liable to be confounded with others.

By Abû 'l Fadl 'Abdarrahmân bin Abi Bakr bin Muḥammad bin Abi Bakr Jalâladdîn as Suyûṭî, ابو الفضل عبد الرحمن بن ابي بكر محمد بن جلال الدين السيوطي.

For his life see No. 123.

Beginning :—

الحمد لله الذي اجزل لنا المنة و جعلنا بان جعلنا من حملة  
السنة الن

In the preface Suyûṭī says that he wrote the present commentary on the model of Zarkashī's commentary on the same work (see No. 158), but that he made his present commentary more valuable by adding useful notes and explanations.

هذا . . . يجري مجرى تعليق الامام بدر الدين الزركشي المسمى  
بالتنقيح و يفوقه لما حواه من الفوائد و الزوايد يشتمل على  
ما يحتاج اليه القاري و المستمع من ضبط احواله و تفسير غريبه  
الن

The work is very rare; no complete copy is found in any library. See Broek., vol. i., p. 159.

From the following note at the end dated A.H. 984 it appears that this copy was studied and revised before Shaikh al Islām 'Abdal Muṭī, who died in A.H. 998. See An nūr as Sâfir, fol. 370<sup>a</sup>:—

بلغ قراءة و مقابلة و بحثا على ميدنا و بركتنا و شيخنا الشيخ  
الحافظ شيخ الاسلام عبد المعطي بن الشيخ حسن ابي كثير المكي  
الشافعي اطال الله بقاءه بتاريخ الاحد ١٧ جمادي ٩٨٣  
سنه

Written in a good Naskh.

Dated 983.

No. 169.

fol. 477; lines 26; size 12 × 8; 9 × 5½.

الجزء الثاني و الثالث من ارشاد الساري  
في شرح البخاري

THE SECOND AND THIRD JUZ' OF  
IRSHÂD AS SÂRÎ.

A well-known commentary on Bukhârî, bound in one volume.  
The 2nd Juz' begins with—

كتاب الجمعة

and ends on fol. 182<sup>a</sup> with the chapter—

شرار الموتى

Corresponding with pp. 280-392 of the second volume of the Cawnpur edition A.H. 1284.

The 3rd Juz' begins on fol. 182<sup>b</sup> with the chapter—

وجوب الزكاة

and ends with the chapter—

المعتكف يدخل راسه البيت للغسل

Corresponding with the third volume of the above edition.

The commentator, Shihâbaddin Ahmad bin Muḥammad bin Abi Bakr bin 'Abdalmalik bin Ahmad bin Muḥammad bin 'Ali al Qasṭallânî, Shahab al-din Ahmad bin Abi Bakr bin 'Abd al-malik bin Ahmad bin Muḥammad bin 'Ali al Qasṭallânî, was born in Egypt, A.H. 851 = A.D. 1448, and studied Ḥadīṣ under Khâlîd al Azharî (d. A.H. 905 = A.D. 1499) and other eminent traditionists. He went to Mecca in A.H. 884 and again in 894, and on each occasion stayed there for one year.

It is said that Qaṣṭallānī once quoted certain passages in one of his works from Suyūṭī (*d.* A.H. 911 = A.D. 1505), but did not mention the latter's name. Suyūṭī, it is said, was annoyed with this action of Qaṣṭallānī, and was not satisfied till the latter apologised to him personally.

Qaṣṭallānī died in A.H. 923 = A.D. 1517, and was buried in the Madrasah 'Ainiyah in Egypt. See above, No. 166.

In the preface of the printed edition it is said that this commentary, which is based on Faṭḥ al Bārī, is written in an easy style and that it surpasses Kirmānī's commentary *Al Kawākib ad Darārī*.

فدونك شرحا . . . اضاء بهجته و اختفت منه الكواكب  
الدراري كيف لا وقد فاض عليه النور من فتح الباري

The Muqaddimah attached to the 1st Juz' is divided into the following five Faṣls:—

- (1) الفصل الاول من المقدمة في فضيلة اهل الحديث
  - (2) الفصل الثاني في ذكر اول من دون الحديث والسنن
  - (3) الفصل الثالث في نبذة لطيفة جامعة لثرايد فوايد  
مصطلح اهل الحديث
  - (4) الفصل الرابع فيما يتعلق بالبخاري في صحيحه من  
تقرير شرطه و تحريره و ضبطه و ترجميه
  - (5) الفصل الخامس في ذكر نسب البخاري و نسبه و مولده
- وبدؤ امره

In the fifth Faṣl the commentator says that he completed this commentary in A.H. 916, and that in A.H. 917 he compared the text of his commentary with the copy of *Al Jāmi'* written by 'Alī bin Muḥammad al Hāshimī al Yunainī al-Ba'li (*d.* A.H. 701 = A.D. 1301).

Besides the eight works of the commentator mentioned in Brock., vol. ii., p. 72, the following works are enumerated in *An nūr as Sāfir*:—

- (1) الانوار المضية
- (2) الروض الزاهر في مناقب شيخ عبد القادر
- (3) تحفة السامع و الثاري بفتح صحيح البخاري



For other copies compare Berlin, 1210-11; Paris, 701-3; India Office, 9 27-8; Alger, 460-73; Köper, 322-5; Ragib, 291-4.

For author's life and works see: *An nûr as Sâfir*, fol. 115<sup>a</sup>, and Brock., vol. ii., p. 73.

The commentary was printed in Lucknow, 1876 A.D.; Bûlâq, 1304-5; Cairo, 1307.

Written in good *Naskh*.

Not dated, apparently 11th century A.H.

### No. 170.

fol. 200; lines 31; size  $11\frac{2}{3} \times 8$ ;  $10 \times 6\frac{1}{2}$ .

Another copy of the preceding commentary, in four volumes.

#### Vol. I.

Beginning abruptly with the commentary on the chapter—

ذكر شرار الموتى

and ending with the commentary on the chapter—

من اراد ان يعتكف ثم بدا الخ

corresponding with the last page of the second volume and pp. 1-362 of the third volume of the printed edition.

### No. 171.

fol. 220; lines 31; size  $11\frac{2}{3} \times 8$ ;  $10 \times 6\frac{1}{2}$ .

#### Vol. II.

The continuation of the above, ending with the commentary on the chapter—

الصلح بين الغرماء واصحاب الميراث

corresponding with p. 363 and pp. 1-346 of the fourth volume of printed edition.

**No. 172.**

fol. 461; lines 31; size  $11\frac{2}{3} \times 8$ ;  $10 \times 6\frac{1}{2}$ .

**Vol. III.**

Beginning with the commentary on the chapter—

فضائل اصحاب النبي صلى الله عليه وسلم

and ending with the commentary on the chapter—

القراء من اصحاب النبي صلى الله عليه وسلم

Corresponding with pp. 64–386 of the sixth volume, and pp. 1–366 of the seventh volume of the printed edition.

**No. 173.**

fol. 325; lines 31; size  $11\frac{2}{3} \times 8$ ;  $10 \times 6\frac{1}{2}$ .

**Vol. IV.**

The continuation of the preceding copy, ending with the commentary on chapter—

الاخذ باليدين

Corresponding with p. 367 of vol. vii., vol. viii., and pp. 1–124 of vol. ix. of the printed edition.

All these copies are written in ordinary Naskh.

Not dated, apparently 12th century A.H.

**No. 174.**

fol. 108; lines 31; size  $11 \times 7$ ;  $9 \times 9$ .

A portion of the same commentary; beginning abruptly with the commentary on the chapter—

الشروط في الجهاد والمصالحة مع اهل العروب وكتابة الشرط

and ending with the commentary on—

التكبير عند العرب

Corresponding with pp. 361–368 of vol. iv. and pp. 1–109 of vol. v. of the printed edition.

Written in ordinary Naskh.

Dated A.H. 1102.

Scribe ابو بكر بن رجب الطولوني

### No. 175.

fol. 278 ; lines 30 ; size  $11 \times 7$  ;  $9 \times 6$ .

الجزء الرابع من ارشاد الساري

The 4th Juz of the same commentary.

Beginning with the commentary on the chapter—

ما يكره من رفع الصوت في التكبير

and ending with the commentary on the chapter—

اسلام عمر بن الخطاب رضي الله تعالى عنه

Corresponding with pp. 109–352 of vol. vi. and pp. 1–153 of vol. vii. of the printed edition.

Written in good Naskh.

Not dated, apparently 12th century A.H.

### No. 176.

fol. 536 ; lines 37 ; size  $12 \times 8$  ;  $8\frac{1}{2} \times 5$ .

Another copy of the above-mentioned commentary.

Beginning with the chapter—

غزوة خيبر

and ending with the commentary on the chapter—

اكل المفطر

Corresponding with pp. 291-386 of vol. vi., vol. vii., and pp. 1-237 of vol. viii. of the printed edition.

Written in ordinary Naskh.

Not dated, apparently 11th century A.H.

### No. 177.

fol. 456; lines 21; size  $10 \times 6$ ;  $8 \times 4\frac{1}{2}$ .

قطعه من الجزء الثاني والثالث . الرابع

fol. 1-238<sup>a</sup>. A portion of the 2nd Juz or part of the same commentary.

Beginning with the commentary on the chapter—

ما قيل في اولاد المشركين

and ending with the commentary on the chapter—

استقبال القادمين والثلاثة علي الدابة

Corresponding with pp. 384-392 of vol. ii., and pp. 1-224 of vol. iii. of the printed edition.

fol. 238<sup>b</sup>-328<sup>a</sup>. A portion of the 3rd Juz or part.

Beginning with the commentary on—

كتاب الصوم

and ending with the commentary on the last chapter of—

كتاب الصوم

Corresponding with pp. 278-362 of vol. iii. of the printed edition.

fol. 328-456. A portion of the 4th part.

Beginning with the commentary on—

كتاب البيوع

and ending abruptly with the commentary on the chapter—

جوار ابي بكر في عهد النبي صلى الله عليه وسلم وعقده.

Corresponding with pp. 1-124 of vol. iv. of the printed edition.

No. 178.

fol. 292; lines 32; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

الجزء العاشر

The tenth Juz or part of the preceding commentary.

Beginning abruptly with the commentary on the chapter—

من استعان عبدا اوصيا

and ending with the commentary on the last Ḥadīṣ of Bukhārī.

Corresponding with pp. 59-302 of vol. x. of the printed edition.

Written in ordinary Naskh.

Not dated, apparently 12th century A.H.

No. 179.

fol. 170; lines 23; size  $11 \times 7$ ;  $7 \times 4\frac{1}{2}$ .

التعليق علي ابواب البخاري

AT TA'LIQ. 'ALÂ ABWÂB AL BUKHÂRÎ.

A commentary on the headings of the chapter of Bukhārī's al Jāmi' by the eminent Sūfī and traditionist of India, Shāh Waliyallāh bin 'Abdarrahīm Ad Dīhlawī, شاد ولي الله بن عبد الرحيم الدهلوي, who died in A.H. 1176 = A.D. 1762.

Beginning:—

الحمد لله و صلى الله على سيدنا محمد و آله و صحبه و  
سلم. اما بعد فيقول الثبير الى رعمة الله الكريم المدعو بولي  
الله بن عبد الرحيم

The work is printed in Dāirat al Maʿārif, Haidrabād, A.H. 1321.

The MS. wants a few folios at the end. Written in ordinary Naskh.

Not dated.

### No. 180.

fol. 32; lines 21; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

### جمع النباه

### JAM 'AN NIHÂYAH.

A collection of more than three hundred Ḥadīṣ of Al Jāmi' without Isnād. By 'Abdallah bin Sa'd bin Abi Jamarah, عبد الله بن سعد بن أبي جمره, an eminent Ṣūfī and a distinguished scholar who was born in Africa, A.H. 591 = A.D. 1114. He travelled to various countries for the sake of learning. In his old age he settled in Cairo where he died in A.H. 675 = A.D. 1276, leaving behind him many pupils and disciples, and was buried in the جامع مقسم, in Cairo.

Beginning:—

قال الشيخ ابو محمد عبد الله بن سعد بن أبي جمره الا زدي  
الا ندسي الحمد لله حق حمده و الصلوة و السلام علي محمد  
الخيرة من خلقه و بعد فلما كانت (كان) الصديق و حظه من  
اقرب الوسائل الخ

The title of the work given in the preface is—

جمع النباه في بدؤ الخير والغايه

The work has been printed in Cairo, A.H. 1311.

For the other copies see Br. Mus. 461: Cairo, I., 326.

For Abū Jamarah's works and life see: *Lawaqih al Anwār*, by Sharānī, fol. 207<sup>a</sup>; Hāj. *Khal.*, vol. iii., p. 618; *Tāj at ṭabaqāt*, fol. 20<sup>a</sup>; Brock., vol. i., p. 372.

No. 181.

fol. 215; lines 35; size 12 × 8; 9 × 6.

جمع النهاية و شرحه بينجة النفوس

JAM 'AN NIHĀYAH WA SHURĤUHU  
BAHJAT AN NUFŪS.

A collection of more than three hundred Ḥadīṣ from Bukhārī's *Al Jami'* (see above, no. 180), with a commentary by 'Abdallāh bin Sa'd bin Abī Jamarah of a theological as well as a theosophical nature.

fol. 1-28. Jam' an Nihāyah. Beginning as above.

The first Juz or part of the commentary Bahjat an Nufus beginning abruptly on fol. 29<sup>a</sup> thus:—

و تعين علي نوايب الحق — فانطلقت به خديجة . . . هذا  
حديث محتوي على فوائد كثيرة من احكام و ادب الخ

It ends with the commentary on the Ḥadīṣ—

عن ابي هريره قال قال النبي صلى الله عليه ثلاثة لا يكلمهم الله  
ولا ينظر اليهم يوم القيامة

For the author's life and his works see Br. Mus., 461<sup>b</sup>; Berlin, 1221; Munich, 117; Paris, 695; Alger, 478.

For other copies see Br. Mus., 461<sup>2</sup>, 1595.

## No. 182.

fol. 200; lines 35; size  $12 \times 8$ ;  $9 \times 6$ .

## الجزء الثاني

Continuation of the preceding commentary.

Both the parts are written in ordinary Naskh.

Not dated, apparently 9th century A.H.

## No. 183.

fol. 37; lines 22; size  $8\frac{1}{2} \times 6$ ;  $6 \times 4\frac{1}{2}$ .

## المرائي

## AL-MARÂ'Î.

A collection of dreams of Abû Jamrah, or persons on whose statement Abû Jamrah had a full reliance, or persons whose correctness of statement was testified to by the Prophet in the dreams of Abû Jamrah. All these dreams, numbering sixty-nine, relate to the merit of Abû Jamrah's work, Bahjat an Nufûs. For the author and the work, Bahjat an Nufûs, see the preceding No. 181.

Beginning:—

الصدق لله المبدئي بالنعم . . . و بعد فهذا كتاب جمعت فيه  
كل ما روى من المرائي الدالة على فضل شرح مختصر البخاري  
الذي سميته بهجة الخوس . . . و لم اذكر منها الا ما رأيت انا او  
من لا اشك في دينه و صدقه او من اخبرني عنه سيدنا محمد  
صلى الله عليه وسلم في نومي انه صادق فيما نقله . . . عنه لي

For other copies see: Br. Mus. 1468; Cairo, 416; Berlin, 1222.



Written in ordinary Naskh.

Dated A.H. 1114.

Scribe زين العابدين المحلي الشافعي القادري

No. 184.

fol. 145; lines 27; size 11 × 8; 7 $\frac{3}{4}$  × 5.

التجريد الصريح لأحاديث الجامع الصحيح

AT TAJRÎD AŞ ŞARÎH LI AHÂDIŞ AL JÂMI‘  
AŞ ŞAHÎH.

An abstract from the Ḥaḍiṣ of Bukhârî, omitting the Isnâds and repeated Ḥaḍiṣ.

By Shihâbaddîn Aḥmad bin Aḥmad bin ‘Abdal laṭîf Aṣh Sharjî az Zabîdî al Ḥanafî, شهاب الدين أحمد بن أحمد بن عبد اللطيف، the ṣarjî al-zabîdî al-ṣan‘î, who was born in A.H. 812 = A.D. 1410. According to his own statement in the preface, he studied Ḥaḍiṣ under Abû ar-Rabi‘ Sulaimân bin Ibrâhim al ‘Alawî (d. A.H. 784 = A.D. 1382), Muḥammad bin Imâm Zainaddîn Abî Bekr bin al Ḥusain al ‘Uṣmânî (d. A.H. 816 = A.D. 1413), Taqiaddîn Abû Aṭṭayib Muḥammad bin Aḥmad al Fâsî (d. A.H. 832 = A.D. 1429) and Shamsaddîn Abû al Khayr Muḥammad bin Muḥammad bin Muḥammad (d. A.H. 833 = A.D. 1429), and received the sanad for narrating Ḥaḍiṣ from each of them.

He died in Zabîd A.H. 893 = A.D. 1488.

Beginning:—

الحمد لله الباري المصور الخلاق — الوهاب الشجاع الرزاق —  
المبدي بالنعمة قبل الاستحقاق —

In the preface the author says that, in order to avoid confusion, he has omitted from the present abstract, all the traditions which are repeated by Bukhârî with different Isnâds. Brock., vol. ii., p. 194, does not mention the present work. Its commentary, entitled عون الباري بحل أدلة البخاري, was printed in Bulâq, A.H. 1297. See Iktifâ al

Qunû', p. 694. For the author's life and works see: Brock., vol. iii., p. 190; Al Qabr al Hâwi, fol. 30\*.

The present work was composed in A.H. 889, as would appear from the following colophon:—

قال مؤلفه سيدنا و مولانا و شيخنا الامام العلامة الحافظ  
المتن ابو العباس زين الدين احمد بن احمد بن عبد اللطيف  
الشرجي كان الله له و جزاه خيرا فرغت من تجريدته يوم الاربعاء  
الرابع والعشرين من شهر شعبان الكريم احد شهور سنة تسع و  
ثمانين و ثمانمائة

An index of the contents is given at the end of the copy.

Written in good Naskh.

Dated A.H. 1039.

#### No. 185.

fol. 548; lines 19; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{3}{4} \times 3$ .

### مصابيح الاسلام

### MAṢĀBIḤ AL ISLĀM.

A copy apparently unique of selections from Bukhārī's Al Jāmi'. The selections consist chiefly of Musnad traditions, with only a few Mu'llaq and repeated traditions, with a very few exceptions omitting the Isnāds throughout. In dividing the work into books and chapters the author has followed the system observed in the Mishkāt, with a few additions and alterations.

By an anonymous author.

Beginning:—

الحمد لله الذي نزل احسن الحديث كتابا متنا بها مثاني  
على النبي المكين الامين الذي لم يجعل له الثاني ارسله  
شاهدا ومبشرا ونذيرا— و داعيا الى الله باذنه و سراجا منيرا  
او قد من مشكوة اناره الباهرة مصابيح الاسلام الخ اما بعد فلما كان

الجامع الصحيح للإمام . . . أبي عبد الله محمد بن إسماعيل البخاري . . . مشتملاً على صحاح الأحاديث مع الأسانيد وكان فيه تكرير وأبواب كثيرة . . . وكان الأسناد إليه مغنياً عن الإبهناد ولم يبق الآن كثير غرض بما قصده وأراد — انتخبته انتخاباً جامعاً لأحاديثه المسندة مع بعض التعليقات حاذفاً للأسانيد ومسقطاً للمكررات إلا لغرض في بعض الأوقات مرتباً علي ترتيب المشكوة كتباً وأبواباً مع زيادة ونقصان وتغيير يسير

The author does not give the title of the work anywhere, but in the colophon it is called *Maṣābiḥ al Islām*.

The following colophon, dated A.H. 1111, says that this copy was written by the order of Muḥammad Amir *Khān* (d. A.H. 1133 = A.D. 1721), the Chief Counsellor of the Emperor Muḥammad *Shāh* of Dehli (see Beale's Dictionary, p. 260).

قد استراح من شد النيام ومد الأقلام لتعريف مصابيح الإسلام  
من حدب خير الأنام خص الله مؤلفه بالفصل والأكرام بأمر  
الأمير الكبير الهمام الجواد المفضل المقام صدر الصدور ومدار  
المهام محمد أمين خان ابتاه الله تعالى على مرور الليالي و  
الأيام . و مرور الشهور والأعوام العبد الضعيف المستهام فقير  
الله عفى عنه ما ارتكبه من الآثام يوم الاثنين سابع صفر الف  
ومائة وأحد عشر من هجرة خير البرية وعليه وصحه وسلم

Written in good Naskh. Dated A.H. 1111.

Scribe فقير الله

## No. 186.

fol. 528 ; lines 17 ; size  $11 \times 7$  ;  $7\frac{1}{4} \times 4\frac{1}{2}$ .

Another copy of the same.

Written in good Naskh.

Not dated, apparently 12th century A.H.

## No. 187.

fol. 23 ; lines 23 ; size  $8\frac{1}{2} \times 6$  ;  $6 \times 4$ .

شرح ثلاثيات البخاري

# SHARH ŞULÂŞÎYÂT AL BUKHÂRÎ.

A commentary on twenty-two Ḥadīṣ of Al Jāmi', which Bukhārī abstracted from his Al Jāmi', and which he received in direct tradition from the Prophet through only three intermediate narrators. By Aḥmad bin Aḥmad bin Muḥammad bin Ibrāhīm bin Muḥammad bin 'Alī bin Muḥammad al Wafā'i ashl Shāfi'i al Miṣrī, أحمد بن أحمد بن محمد بن إبراهيم بن محمد بن أبي الوفاء الشافعي المصري, who was born in Egypt A.H. 1014 = A.D. 1605. In A.H. 1027 he began to study Ḥadīṣ and other subjects from the following eminent scholars and traditionists:—

- (1) أحمد بن إبراهيم اللثاني برهان الدين (d. A.H. 1041 = A.D. 1634).
- (2) أبو الحسن علي بن إبراهيم الطلي (d. A.H. 1044 = A.D. 1637).
- (3) أحمد بن محمد بن علي الملقب بشهاب الدين المعروف بالغنيمي الانصاري (d. A.H. 1049 = A.D. 1642).
- (4) أحمد بن محمد الملقب بشهاب الدين الخفاجي (d. A.H. 1069 = A.D. 1659).
- (5) محمد بن أحمد الشويري (d. A.H. 1069 = A.D. 1659).

‘سلطان بن أحمد بن سلامه اسماعيل المزاجي (d. A.H. 1075 = A.D. 1665).

(7) محمد البابلي الثقيف المحدث (d. A.H. 1077 = A.D. 1667).

(8) ابو الضياء و النور علي الشبراملسي (d. A.H. 1087 = A.D. 1677).

Ahmad ‘Agami received his spiritual training from Ṣūfi Yūsuf al Wata’i (d. A.H. 1051 = A.D. 1645), who invested him with a Khirqā of the Wafā’iyah Order founded by علي بن محمد وفاء (d. A.H. 807 = A.D. 1404).

Being a man of wonderful genius Ahmad ‘Agami made himself master in all the branches of Muhammedan literature and soon established his reputation as an eminent saint and scholar. He was an ardent admirer of books, and it is said that he collected an extraordinarily large number on various subjects, and that people from distant countries flocked round him for reference and help. He died in Egypt A.H. 1086 = A.D. 1676.

Beginning:—

الحمد لله الذي منَّ عليَّ من اعطاه لخدمة الشريعة المصدية  
النح

The commentator in the preface traces the connection of his source of narration of the Ḥadīṣ of Al Jāmi‘ from Ibn Ḥajar. It is further stated that this commentary is based on Irshād as Sārī.

The commentaries on twenty-two Ḥadīṣ are to be found respectively on foll. 4<sup>b</sup>, 5<sup>b</sup>, 7<sup>a</sup>, 8<sup>a</sup>, 10<sup>a</sup>, 10<sup>b</sup>, 12<sup>a</sup>, 12<sup>b</sup>, 13<sup>b</sup>, 14<sup>a</sup>, 16<sup>b</sup>, 17<sup>a</sup>, 17<sup>b</sup>, 18<sup>a</sup>, 18<sup>b</sup>, 19<sup>a</sup>, 20<sup>a</sup>, 21<sup>a</sup>, 22<sup>a</sup>, 22<sup>b</sup>.

The date of composition at the end is A.H. 1080.

For the author’s life and works see: Khulaṣat al Aṣar, Egypt edition, A.H. 1284, vol. i., p. 176, and Brock., vol. ii., p. 308.

The work is rare; one copy is mentioned in Köper, No. 298; see Brock., vol. i., p. 159.

## No. 188.

fol. 526; lines 27; size  $11 \times 6$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

الصحيح

## AṢ ṢAHÎH.

The second of the six Canonical Collections of Traditions.

Author: Abū 'al Ḥasan Muslim bin Ḥajjāj al Qushairi an Naisābūri,  
أبو الحسن مسلم بن حجاج القشيري النيسابوري

Beginning with Isnād:—

أخبرنا الشيخ الاجل المويد بن محمد علي الطوسي قال أخبرنا  
الشيخ فقيه الحرم أبو عبد الله محمد بن الفضل بن أحمد الفراءي  
قال أخبرنا الشيخ الامام الفاضل أبو الحسين عبد الغافر بن  
محمد بن عبد الغافر بن أحمد بن محمد بن سعيد الثارسي قال  
أخبرنا الشيخ أبو أحمد محمد بن عيسى بن عمرو الجلودي قال  
سمعت أبا إسحاق بن إبراهيم بن ميثان قال سمعت مسلم بن  
حجاج القشيري النيسابوري الحافظ رحمه الله يقول الحمد لله رب  
العالمين الخ

The fact that the earliest biographers do not fix the date of birth of this great author has caused some controversies among the later biographers. Brock., vol. i., p. 161, places Muslim's birth A.H. 202 or 206; but it should be noticed that the former date is not given by any biographer; while Ibn Khallikān, vol. ii., p. 91, distinctly rejects this date, which he says he imperfectly remembers to have heard from his master, Ibn Ṣalāh, ابن صلاح; and later on correctly fixes the author's date of birth in A.H. 206 = A.D. 821.

Muḥammad bin 'Abdallāh al Khaṭīb at Tibizī, followed by some later biographers, stands alone in fixing the author's birth in A.H. 204. Considering that most reliable biographers, such as Ibn Ṣalāh, Ibn Khallikān and Namawī, agree in stating that Muslim died at the age of 55, in A.H. 261 = A.D. 875, we must conclude that the author was born in A.H. 206 = A.D. 821. After learning the Qurān by

heart in all the seven forms of Qir'at, Muslim devoted his attention to the study of jurisprudence and other literature, with which, it is said, he made himself thoroughly acquainted in a very short time. In A.H. 218, he wholly devoted himself to the study of tradition, and placed himself under the charge of the most eminent traditionists of his time, such as:—

يحيى بن يحيى التميمي (d. A.H. 226 = A.D. 841).

عبد الله بن مسلمة القعنبي (d. A.H. 221 = A.D. 836).

سعيد بن منصور (d. A.H. 227 = A.D. 842).

احمد بن حنبل (d. A.H. 241 = A.D. 855).

After travelling all over the well-known educated Islâmic country he made himself master of the subject and began to spend his time in composing the works. As an authority in tradition Muslim is not reckoned inferior to Bukhârî, whose lectures at Naisâpûr Muslim attended for a considerable period of time. As regards style and arrangement preference is generally given to Muslim, but in correctness of narration and other respects Bukhârî stands foremost. Muslim died in A.H. 261 = A.D. 875, at the age of fifty-five years.

This work consists, according to Hâj. Khâl., of 4,000 Ḥadîṣ selected from three lakhs of Ḥadîṣ, according to Muslim's own statement quoted in *Ṭabaqat al Ḥuffāz*, vol. ii., p. 166.

In the preface the author says that he will deal with the following three kinds:—

(1) الاول ما رواه الشافط المتقين

(2) الثاني ما رواه المستورون في الحفظ والاتقان

(3) الثالث ما رواه الضعفاء المتروكون

while the text contains only the first two kinds. Referring to this, Abû 'Abdallâh al Hâkîm and Abû Bakr al Baihiqî remark that Muslim did not live to complete the third kind. Beside the present works, the following works of the author are enumerated in *Ḥuffāz*, vol. ii., p. 166:—

i. المسند (الكبير) على الرجال

ii. كتاب الاسماء والكنى

iii. كتاب الوعدان

iv. كتاب الافراد

- v. كتاب الاقران
- vi. كتاب موالاته احمد بن حنبل
- vii. كتاب عمرو بن شعيب
- viii. كتاب الانتفاع باهب السباع
- ix. كتاب مشائخ مالك
- x. كتاب مشائخ الثوري
- xi. كتاب مشائخ شعبه
- xii. كتاب من ليس له الا راو واحد
- xiii. كتاب المخضرمين
- xiv. كتاب اولاد الصحابة
- xv. كتاب اوهام المحدثين
- xvi. كتاب الطبقات
- xvii. كتاب افراد الشامعين

The present work was repeatedly printed in Calcutta and Dehli.

For its various commentaries see Hāj. Khal., vol. ii., p. 556, and Brock., vol. i., p. 160, Berlin, 1234-39.

For the author's life see Ṭabaqāt Abū Ya'la, fol. 139<sup>a</sup>; Ṭabaqāt al ḥuffāz, vol. ii., 165; Ibn Khallikān, vol. ii., p. 91; Ṭahḍīb al Asma by Namawī, fol. 144<sup>b</sup>; Mirat al Jinān, fol. 167<sup>a</sup>; Al Kamāl fi Asmā ar Rijāl, fol. 102, and Brock., vol. i., 160.

Written in clear Naskh. Not dated, apparently 9th century A.H. Corrections and marginal notes are not frequent.



## No. 189.

fol. 322; lines 21; size 13 × 8; 8 × 5.

Another copy of *Ṣaḥīḥ* Muslim.

Beginning:—

اعبرنا الشيخ المسند ابو عبد الله بن اسماعيل بن ابراهيم  
الانصاري الحزرجي المعروف بابن الجبار بثرأتي عليه بدمشق في  
الرحلة الاولى . . . اما بعد فانكم رحمكم الله الخ

and ending with a portion of كتاب النكاح.

Foll. 1-4, containing an abridgment of the *Muqaddimah* of Nawawī and Suyūṭī's commentary on *Ṣaḥīḥ* Muslim, by Naṣīraddīn bin Sirāj Muḥammad, نصير الدين بن سراج محمد, the scribe of the present copy and the following copies.

## I.

The abridgment of the *Muqaddimah* of Nawawī, beginning thus:—

الحمد لله وحده و الصلوة علي من الانبي بعده — اما بعد فان  
الثقير نصير الدين ارادن يلخص كتاب شرح مسلم فنقول الخ

## II.

Abridgment of *Muqaddimah* of Suyūṭī, beginning thus:—

الحمد لله وحده و الصلوة و السلام علي من الانبي بعده . . .  
فان الثقير كتب على حواشي مسلم ثم بعد ذلك رأيت ان  
السيوطي كتب تعليقا اختصر فيه شرح النووي الخ

## No. 190

fol. 367; lines 21; size  $13 \times 8$ ;  $8 \times 5$ .

The continuation of the preceding work. The margin of both the copies contains an abridgment of Nawawi's commentary on Ṣaḥiḥ Muslim composed and written by the scribe نصير الدين.

Both the colophons found respectively at the end of Ṣaḥiḥ Muslim and of the abridgment, say that both the volumes were written at Mecca in A.H. 1022.

Written in good Naskh.

## No. 191.

fol. 198; lines 22; size  $8 \times 6\frac{1}{2}$ ;  $6\frac{1}{4} \times 5\frac{1}{4}$ .

An exceedingly valuable and old copy of a portion of Ṣaḥiḥ Muslim, containing autographs of numerous eminent traditionists who studied this copy. It consists of the first thirteen parts of the entire work, and breaks off with the last chapter of كتاب النكاح.

The second part, containing the first half of the كتاب الايمان, is wanting.

From the several notes found in this copy it is evident that it was written before A.H. 486.

Beginning with Isuād thus:—

اخبرنا الشيخ الزكي ابو بكر محمد بن زاهر الطوسي قال  
اخبرنا الحاكم ابو بكر محمد بن ابراهيم الفارسي قال اخبرنا محمد  
بن عيسى بن عمرو بن الجلودي قال حدثنا ابو اسحق ابراهيم  
بن محمد بن سفيان قال حدثنا ابو الحسن مسلم بن الحجاج قال  
الصد لله رب العالمين والعاقبة للمتقين الخ

At the end of each part are found two notes.

The first contains the names of the traditionists, such as :—

ابو نعيم عبد الله بن الحسن الحداد (*d.* A.H. 517 = A.D. 1123).

• ابو سعيد احمد بن محمد البغدادي (*d.* A.H. 540 = A.D. 1126).

عبد الله بن مرزوق الهروي (*d.* A.H. 557 = A.D. 1143).

عبد الجليل بن عبد ابو احد المعروف بكواه (*d.* A.H. 553 = A.D. 1141).

and others who studied from this very copy under ابو بكر محمد بن زاهر الطوسي in A.H. 486.

The second also contains the names of several traditionists who studied Ṣaḥiḥ Muslim from this copy under الامام ابو بكر عبد الله in A.H. 561.

From a note on fol. 12<sup>b</sup> it appears that this MS. originally consisted of two volumes, written by the eminent traditionist احمد العباس ابو الطرقي, who died after A.H. 520.

See *Ansāb Sumʿānī*, fol. 222<sup>a</sup>:—

هذه النسخة تشتمل على مجلدين حمراوين بخط العافظ ابو العباس الطرقي

Written in good Naskh.

### No. 192.

fol. 375; lines 15; size 9 × 6; 7 × 5.

المنهاج في شرح مسلم بن الحجاج

AL MINHÂJ FI SHARḤ I MUSLIM BIN  
AL ḤAJJÂJ.

VOL. I.

A popular commentary on Ṣaḥiḥ Muslim, complete in five separate volumes, written in different hands.

By Abū Zakaryā Yahyā bin Sharf bin Mirā bin Ḥasan bin Ḥusain bin Jum'ā bin Hizām al Ḥazāmī al Ḥarānī ash Shāfi'ī, ابو زكريا يحيى بن مشرف بن مرقى بن حسن بن حسين بن جمعة بن حزام الحزامي الشافعي, commonly called Muhiaddin an Nawawī. The commentator was born in Nawa, Damascus, A.H. 631 = A.D. 1233. In A.H. 649 he went to Damascus and was admitted to the Madrasah Rawāḥiyah, where he studied continually for two years, and in A.H. 651 he went to Mecca and then to Medina. In the course of his travels he studied under the following traditionists and scholars :—

كمال الدين بن اسحق المغربي (d. A.H. 653 = A.D. 1255).

شمس الدين عبد الرحمن بن نوح المقدسي (d. A.H. 654 = A.D. 1254).

شرف الدين عبد الغريز بن محمد بن عبد المحسن الانصاري (d. A.H. 662 = A.D. 1263).

عبد الكريم بن عبد الصمد بن محمد بن الحرستاني (d. A.H. 662 = A.D. 1263).

ابو البقاء خالد النابلسي (d. A.H. 663 = A.D. 1264).

ابو اسحق المرادي (d. A.H. 668 = A.D. 1269).

سعيد بن حسن بن عمر بن سعيد (d. A.H. 670 = A.D. 1272).

From A.H. 660 he was busily engaged in writing the numerous works ascribed to him. On the death of Abū Shāma in A.H. 665, Nawawī succeeded him as professor of Dār al Ḥadīṣ Ashrafīyah in Damascus. Later he visited Jerusalem, and then returned to his native place, where he died in A.H. 676 = A.D. 1278.

This vol. begins with a Muqaddimāh, and deals with the life of Muslim and the merits of his work Al Jāmi'.

Beginning of the Muqaddimāh :—

الصمد لله البر الجواد الذي جلت نعمته عن الاحصاء بالتعداد

The Commentary begins on fol. 13<sup>a</sup> thus :—

قال الامام ابو الحسن مسلم بن الحجاج — الصمد لله رب العالمين  
انما بدأ بالصمد لله بحديث ابي هريره الح

ending with the last chapter of كتاب الايمان.

The following note on the titlepage says that in A.H. 1043 the MS. was in the possession of Maḥmūd bin Abī Bakr Al Azharī, commonly known as Al Mujtahid ash Shāfi'ī, an eminent scholar of Damascus,

who, according to *Khulāṣat al Aṣar*. vol. iv., p. 317, died in A.H. 1067 = A.D. 1667:—

الحمد لله تملكه احقر الورى و ادني الثبير محمود بن ابي بكر  
الازهري الشهير بالمجتهد كان الله له حيف لا يكون لنفسه  
وجعل مستقبله خيرا من حاله وامسه آمين و ذلك في شهر  
رجب من شهور سنة ثلاث و اربعين و الف و الله الموفق

The present commentary has been printed in Cairo, in five volumes, in A.H. 1283, Delhi A.H. 1302.

For the other copies of the present work comp. Berlin, 1234; A.S., 690-704; Jeni, 244; Râgib, 308-9.

For the author's life and other works see: *Ṭabaqât al Ḥuffāz*, vol. iv., p. 259; *Mira't al Janân*, fol. 425<sup>a</sup>; *Ṭabaqât ash Shâfiyah*, by Qâdi *Shahbah*, fol. 93<sup>a</sup>; *Ṭabaqât*, by Isnâwî, fol. 458<sup>a</sup>; Brock., vol. i., p. 394.

Written in good Naskh, apparently 9th century A.H. Foll. 296-375 are supplied in a later hand.

### No. 193.

fol. 204; lines 23; size 10 × 7½; 8 × 6.

### المجلد الثاني

Vol. II., or the continuation of the preceding vol., beginning with كتاب صلاة العوف and ending with كتاب الطهارة.

The following colophon, dated A.H. 736, says that the present copy was copied from the autograph copy dated A.H. 673:—

اخر المجلد الثاني من شرح صحيح مسلم رحمه الله يتلوه في  
الثالث ان شاء الله تعالى كتاب الجمعة و الحمد لله رب العالمين  
قال مؤلفه يعلى النواوي عفي الله عنه فرغت منه يوم الاحد  
الخامس عشر من شهر ربيع الاخر سنة ثلث و سبعين و ستمائه  
— نقلت هذا من خط الشيخ محي الدين النواوي احبه الله و

رضي عنه في يوم عاشوراء سنة ست و ثلثين و سبعمائة —  
 بدمشق المحروسة من نسخة الاصل التي كتبها بخطه رحمه الله —  
 كتبه ابو بكر بن يوسف بن عثمان الغزاري عفي الله عنه و  
 غفرله

Written in good Naskh, dated A.H. 736.

Scribe ابو بكر بن يوسف بن عثمان الغزاري عفي الله عنه

#### No. 194.

fol. 245; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $7 \times 5$ .

### المجلد الثالث

Vol. III. of the same, beginning with the كتاب الجمعة and ending with the last chapter of كتاب الصلوة.

The colophon runs thus:—

لله الحمد و المنة و به التوفيق و به العصمة اخر المجلد  
 الثالث من شرح مسلم يتلوه انشاء الله تعالى في الرابع كتاب  
 النكاح فرغ ابن فرح من كتابة هذه المجلد في ثلث عشر شهر  
 المحرم سنة ثلث و ثمانين و مستماتة

The scribe ابن فرح, whose full name was Ahmad bin Farah bin al Lakhni ash Shāfi'i, was born in A.H. 624 = A.D. 1226. He was an eminent traditionist of his time, and scribe of numerous works. He died in A.H. 699 = A.D. 1299, as would appear from the following biographical note at the end, and see also *Tabaqât al Huffâz*, vol. iv., p. 277:—

الحمد لله رب العالمين و صلى الله علي محمد و آله و صحبه و  
 سلم هذا الجزء و المبارك بخط الشيخ الامام العالم الحافظ الثقيف .  
 الزاهد شيخ المحدثين شهاب الدين ابي العباس احمد بن فرح  
 بن احمد اللخمي الشافعي الاشبلي نزيل دمشق كان مولده في

منة اربع و عشرين و مستمائه اسره (اسرته) الفرج ثم نجاه الله تعالى— و حج و سمع بمصر من شيخ الشيوخ عبد العزيز الانصاري و الشيخ عز الدين بن عبد السلام و غيرهما و سمع بد مشق من احمد بن عبد الدائم و ابن ابي البشر و خلق— و عني بهذا الشأن ثم اقبل على تثعيد الالفاظ و فهم المتن . و مذاهب العلماء و كانت له حلقة اقراء الحديث و كان صدوقا متعظفاً و كتب الكثير بخطه المحرر و منه الكمال لعبد الغني المقدسي في اربع مجلدات و هذ الكتاب و غير ذلك و افادخلنا و تخرج به جماعة و كان مقيما بتره ام الصالح و بمنزلة بها توفي مبطونا في جمادي الاخر (الاخرة) سنة تسع و سبعين و مستمائه و هي سنة فاران و فيها مات خلق رحمهم الله تعالى

Written in good Naskh, dated A.H. 618.

#### No. 195.

fol. 232; lines 22; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

### المجلد الرابع

The fourth volume of the same, beginning with كتاب النكاح and ending with كتاب الجهاد.

Fol. 127-232 are supplied in a later hand.

Written in good Naskh. Not dated, apparently 8th century A.H.

**No. 196.**

fol. 185 ; lines 27 ; size  $10\frac{1}{4} \times 7\frac{1}{2}$  ;  $8 \times 6$ .

### المجلد الخامس

The fifth volume of the same, beginning with كتاب الصيد, and ending with the last chapter of Ṣaḥiḥ Muslim.

Foll. 1, 17, 26-96 are supplied in a later hand, apparently 10th century A.H.

Written in good Naskh. Not dated, apparently 7th century A.H.

**No. 197.**

fol. 357 ; lines 30 ; size  $11\frac{1}{2} \times 7\frac{1}{4}$  ;  $9 \times 5\frac{1}{2}$ .

Another complete copy of the same in two volumes.

**VOL. I.**

Beginning like the first vol. of the preceding copy, and ending with the chapter **الاوقات التي نهى عن الصلوة فيها**. Corresponding with fol. 199<sup>b</sup> of the second volume.

**No. 198.**

fol. 259 ; lines 30 ; size  $11\frac{1}{2} \times 7\frac{1}{4}$  ;  $9 \times 5\frac{1}{2}$ .

**VOL. II.**

Beginning abruptly with chapter **تعريم الزكوة على رسول الله**, صلى الله عليه وسلم, and ending with **باب الصدود وكفارات** لاهله. Corresponding with the foll. 90-245 and foll. 1-166 of the third and fourth volumes.

Both the volumes written in ordinary Naskh. Not dated, apparently 12th century A.H.



## No. 199.

• foll. 168; lines 24; size  $10 \times 7$ ;  $7\frac{1}{4} \times 5\frac{1}{2}$ .

Another incomplete copy of the fifth volume of the same, beginning abruptly with the commentary on the chapter **اكل دواء و استعجاب** التداوي, and ending with the last chapter of Muslim. Corresponding with foll. 72<sup>a</sup>—185 of the preceding fifth volume.

The following colophon gives the date of composition of the last vol. of the present work, A.H. 675, and the date of transcription, A.H. 710:—

قال — فرغت منه اول يوم الاثنين الثالث والعشرين من سنة  
خمس و سبعين و ستمائه — كمل الكتاب المبارك علي يد اضعف  
الخلق الفقير الي الله علي بن محمد (sic) الشافعي غفر له و  
لوالديه و لجميع المسلمين و ذلك في الثاني و العشرين من شهر  
ربيع الاول سنة عشر و سبعمائه

Written in good Naskh. Dated A.H. 710.

Scribe علي بن محمد . . . الشافعي

## No. 200.

foll. 298; lines 33; size  $11 \times 6$ ;  $8 \times 5$ .

## الجزء الاول من اكمال الاكمال

The first of four Juzs, or parts, of *Ikmāl al Ikmāl*, also called by Hāj. *Khal.*, vol. ii., p. 546, *Ikmāl u ikmāl al Mu'tim*.

An extensive commentary on Ṣaḥīḥ Muslim.

By Abū 'Abdallāh Muḥammad bin *Khalfā* al Obī al Mālikī, ابو عبد الله محمد بن خلفه الآبي المالكي, a pupil of Muḥammad bin Muḥammad bin 'Urfah, محمد بن محمد بن عرفه (d. A.H. 803 = A.D. 1400), who died in A.H. 827 = A.D. 1424. See Brock., vol. i., p. 160, but Aḥmad bin Aḥmad in his biographical work, *An Nail Ibtihāj*, on the authority of

the statement of Abdarraḥmān Aṣ Ṣālibī (*d.* A.H. 878 = A.D. 1470), a well-known pupil of the commentator, emphatically says that the commentator died in A.H. 828 = A.D. 1425.

Beginning:—

الحمد لله العظيم ملطانه — العليم فضله و احسانه الخ

The commentator in the preface says that the present work is only a collection of the following four commentaries:—

I.

Al Mu'lim, by Ma'āziri (*d.* A.H. 536 = A.D. 1141).

II.

Ikmā, by Qaḍī Iyāḍ (*d.* A.H. 544 = A.D. 1149).

III.

Al Muḥim limā ashkala Min Talkhīṣ Kitābi Muslim, by Qarṭabī (*d.* A.H. 656 = A.D. 1258).

IV.

Al Minhāj, by Muḥiaddin Nawawī (*d.* A.H. 676 = A.D. 1278).

Further, he stated that he observed the following abbreviations in his work: م for Ma'āziri (مآزري); ع for 'Iyāḍ (عياض); ق for Qarṭabī (قرطبي); د for Muhiaddin (محي الدين); and the word shaikh refers to his teacher Muḥammad bin Muḥammad bin 'Urfa, and the word قلت refers to himself.

The colophon runs thus:—

كامل الجزء الاول من اكمال اكمال المعلم في شرح صحيح المسلم  
تعمده الله برحمته للشيخ الفقيه المدرس الخطيب القاضي ابي  
عبد الله محمد بن خليفة الابي — المالكي . تعمده الله برحمته و  
يتلوه انشاء الله تعالى في الجزء الثاني كتاب الزكوة

For the other copies see: Mûch., 120; Alger, 490-1; Râgib, 306-7; Brock., vol. i., p. 160.

For the other work of the commentator, see Hāj. Khal., vol. iv., p. 416, and vol. v., p. 476; An Nail Ibtihāj, p. 287.

Written in good Naskh. Not dated, apparently 11th century A.H.

Scribe أحمد الشهيريا بن هاني التلواني

## No. 201.

fol. 238; lines 31; size  $10\frac{1}{2} \times 8\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

Another copy of the same Juz, or part, ending abruptly with the chapter *صلوة الجمعة*.

The MS. is hopelessly damaged.

Written in Magribi character. Not dated, apparently 9th century A.H.

## No. 202.

fol. 341; lines 21; size  $10 \times 7$ ;  $7\frac{1}{2} \times 5$ .

A commentary believed to be unique on Ṣaḥiḥ Muslim from كتاب الفرائض to the end of كتاب الحدود, dealing with the explanation of words used in Muslim and discussions on the opinion of four Imāms.

The full name of the commentator is not given anywhere, but in the following colophon, dated A.H. 826, the scribe calls him شمس الملة و الدين, Shams al Millat waddin:—

قد وقع الفراغ من تحرير هذا المجلد من شرح المسلم رحمه الله  
من تصانيف الشيخ الامام قدوة الانام حجة اهل الاسلام مبين  
الحقائق و الدقائق خلال المشكلات كشاف المعضلات الشيخ شمس  
الملة و الدين شكر الله سعيه و متع الله المسلمين بطول بقاءه  
بمحمد و اله في عشرين من شهر الصفر ختمه الله بالخير و الظفر  
من شهر رسة ست و عشرين و ثمانمائة الهجرية

And from the words *متع الله المسلمين بطول بقاءه* in the colophon, it appears that the commentator was still living in A.H. 826. In *Ṭabaqāt ash Shāfi'iyah* by Qaḍī Shahbah, fol. 207\*, and in *Uns al Jalil fi Tarikhi al Quds wal Khalil*, fol. 480\*, is mentioned the name of Shamsaddin Abū 'Abdallah Muḥammed biu 'Aṭaallah Arrāzī, who is said to have written a commentary on Ṣaḥiḥ Muslim, and who died in A.H. 829

= A.D. 1426. It would not be unreasonable to believe that the present commentary is the work of the aforesaid Shamsaddin.

In several places the commentator refers to former parts of his commentary on other chapters and books of Ṣaḥīḥ Muslim, such as:—

كتاب الايمان      كتاب الصلوة      كتاب الصوم  
كتاب البيوع      كتاب الزكوة

On the fly-leaf, there are some notes and 'Arddidāhs which are not legible. I am not acquainted with any other copy of the work.

Written in good Naskh. Dated A.H. 826.

### No. 203.

fol. 137; lines 25; size  $9 \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

الجزء الثاني من كشف مشكل الصحيحين

### THE SECOND OF THE FOUR PARTS OF KASHF AL MUSHKIL AṢ ṢAḤĪḤAIN.

A very rare commentary on the difficult portion of Ḥadīṣ, narrated in Ṣaḥīḥ Bukhārī and Muslim. Traditions are arranged under the Musnad of each Ṣaḥābī from whom Bukhārī and Muslim narrated Ḥadīṣ in their Al Jāmi', giving the total number of Ḥadīṣ narrated from the prophets, by those Ṣaḥābīs, and numbers of the Ḥadīṣ narrated in Ṣaḥīḥain.

By Abū a'l Farj 'Abdarrahmān bin 'Alī bin Muḥammad Al Jawzī Abū al farj 'Abd al ṛḥmān bin 'Alī bin Muḥammad al Baghdādī, a descendant of the second Khalīf, was born in Baghdād. There are some conflicting statements regarding the date of birth of this author. Yāfi'i fixes the author's date of birth A.H. 508, but subsequently adds that according to some he was born in about A.H. 510. The later date is given in Huffāz, and, according to Ibn Aṣīr, as referred to in Brock., vol. i., p. 500, he was born in A.H. 510. Ibn Rajab, in Ṭabaqāt al Ḥanābilah, vol. i., fol. 264, however, after discussing the three dates, namely, A.H. 508, 509, and 510, says that

according to an autograph note of the author, he was born in A.H. 511 or 512.

و وجد بخطه لا احقق مولدي غير انه مات و الذي في سنة  
اربع عشر و قالت الوالدة كان لك العمر نحو ثلاث سنين  
فعلى هذا يكون مولده سنة احدي عشرة او اثنتي عشرة

This date agrees with that given by Muḥammad bin Aḥmad bin 'Umar bin al Ḥusain bin Khalaf al Baghdādi, better known as Ibn al Qaṭi'ī, ابن القطيعي (d. A.H. 634 = A.D. 1236). Ibn al Jawzi lost his father at the age of about three years, in A.H. 514 = A.D. 1120. After the death of his father he was placed under the charge of Shaikh Ibn Nāṣir (d. A.H. 556 = A.D. 1161), whose name the author mentioned on fol. 7<sup>a</sup>. He took keen interest in the education of the orphan, and in course of time gave him lessons from the Musnad of Imam Aḥmad bin Ḥanbal and other works. He travelled to different countries for the sake of learning, and, according to Ḍahabī, studied under eighty-seven shaikhs. Jawzi made himself master of all the branches of Muḥammadan literature, and, referring to this, Yāfi'i and some other biographers say that Jawzi was Imām of his time. As an eloquent preacher he had no equal anywhere, and it is stated that his sermons, which attracted not less than ten thousand persons, were attended by kings, nobles and khalifs. According to the statement of his grandson, Shamsaddīn Abū 'al Muẓaffar Yūsuf Qizūglū, commonly called Sibṭ Ibn al Jawzi, سبط ابن الجوزي (d. A.H. 654 = A.D. 1257). Ibn Jawzi copied out 20,000 books with his own hand. The same Sibṭ Ibn al Jawzi states that Ibn Jawzi converted 20,000 infidels to Islām, and one lakh of people pronounced repentance of their sins on his hand, as the result of his preaching. The total of the works composed by Ibn Jawzi as given by Sibṭ Ibn al Jawzi is 250 or more, while Ḍahabī remarks that up to his time he did not know any other author who had written such a large number:—

ما علمت احدا من العلماء — صَنَّفَ ما صَنَّفَ هذ الرجل الخ

Ibn Jawzi died in A.H. 597 = A.D. 1250.

The present volume beginning thus:—

كشف المشكل من مسند ابي بكر و اسمه نثيع . . . و جملة  
ماروي عن رسول الله صلى الله عليه و سلم مائة و اثنان و ثلاثون

حديثا اخرج له منها في الصحيحين اربعة عشر حديثا فمن المشكل  
في الاول الخ

On fol. 97<sup>a</sup> the author refers to his other work *Talqih* (تلقيح). • See Brock., vol. i., p. 500. In the MS. copy of *Ṭabaqāt al Ḥuffāz*, vol. ii., fol. 98<sup>a</sup>, as well as in the printed copy of the same, vol. iv., p. 134, we find that Ḍahabī, probably by mistake, calls this work *Kashf Mushkil aṣ Ṣiḥāḥ*, كشف مشكل الصحاح, which he says is in four volumes. The *Kashf al Mushkil aṣ Ṣaḥīḥain* is distinctly mentioned in the list of the author's compositions given by Ibn Qaṭī'ī and Ibn Rajab; neither refers to *Kashf Mushkil aṣ Ṣiḥāḥ* by Ibn Jawzī. See also Ḥāj. Khal., vol. v., p. 215. The work is not mentioned in any catalogue.

For the author's life see: *Ḥuffāz*, vol. iv., p. 134; *Ṭabaqāt al Ḥanābilāh*, vol. i., by Ibn Rajab, fol. 264<sup>a</sup>; Ibn *Khallikān*, vol. i., p. 279; *Mir'at al Jinān*, fol. 371<sup>b</sup>; Brock., vol. i., p. 500.

Contents:—

- fol. 1<sup>a</sup>. كشف المشكل من مسند ابي بكره
- fol. 5<sup>a</sup>. كشف المشكل من مسند بريده بن الحبيب
- fol. 8<sup>a</sup>. كشف المشكل من مسند عائذ بن عمرو المزني
- fol. 8<sup>b</sup>. كشف المشكل من مسند سمرة بن جندب
- fol. 10<sup>a</sup>. كشف المشكل من مسند معقل بن يسار المزني
- fol. 11<sup>a</sup>. كشف المشكل من مسند مالك بن الحويرث
- fol. 11<sup>b</sup>. كشف المشكل من مسند جندب بن عبد الله
- fol. 12<sup>b</sup>. كشف المشكل من مسند معيقب
- fol. 13<sup>a</sup>. كشف المشكل من مسند مجاشع و مجالد ابني مسعود
- fol. 13<sup>a</sup>. كشف المشكل من مسند يعلى بن امية

fol. 13<sup>b</sup>.

كشف المشكل من مسند معاذ بن جبل

fol. 14<sup>a</sup>.

كشف المشكل من مسند ابي بن كعب

fol. 17<sup>a</sup>.

كشف المشكل من مسند ابي طلحة زيد بن مهمل

fol. 18<sup>a</sup>.

كشف المشكل من مسند عبادة بن الصامت

fol. 19<sup>b</sup>.

كشف المشكل من مسند ابي ايوب الانصاري

fol. 22<sup>a</sup>.

كشف المشكل من مسند ابي بردة هاني بن نيار

fol. 22<sup>b</sup>.

كشف المشكل من مسند زيد بن ثابت

fol. 24<sup>a</sup>.

كشف المشكل من مسند عمرو بن عوف المزني

fol. 25<sup>a</sup>.

كشف المشكل من مسند ابي لبانه الانصاري

fol. 25<sup>b</sup>.

كشف المشكل من مسند عتبان بن مالك

fol. 25<sup>b</sup>.

كشف المشكل من مسند مهمل بن حنيف

fol. 27<sup>b</sup>.

كشف المشكل من مسند قيس بن عبادة

fol. 28<sup>a</sup>.

كشف المشكل من مسند اميد بن حضير

fol. 28<sup>a</sup>.

كشف المشكل من مسند كعب بن مالك

fol. 30<sup>b</sup>.

كشف المشكل من مسند ابي اسيد مالك بن ربيعة الساعدي

fol. 32<sup>a</sup>.

كشف المشكل من مسند ابي قتادة الانصاري

fol. 37.

كشف المشكل من مسند ابي جهيم الانصاري

fol. 37.

كشف المشكل من مسند ابي الدرداء الانصاري

fol. 39<sup>a</sup>.

• كشف المشكل من مسند ابي حميد عبد الرحمن بن سعد  
الساعدي

fol. 40.

كشف المشكل من مسند عبد الله بن سلام رضي الله تعالى

fol. 41<sup>a</sup>.

كشف المشكل من مسند سهل بن ابي حنيفة

fol. 42<sup>a</sup>.

كشف المشكل من مسند ظهير بن رافع

fol. 42<sup>b</sup>.

كشف المشكل من مسند رافع بن خديج

fol. 44<sup>a</sup>.

كشف المشكل من مسند عبد الله بن زيد الانصاري

fol. 45<sup>a</sup>.

كشف المشكل من حديث مسند عبد الله بن يزيد الخطمي

fol. 45<sup>b</sup>.

كشف المشكل من مسند ابي مسعود الانصاري

fol. 48<sup>a</sup>.

كشف المشكل من مسند شداد بن اوس

fol. 48<sup>b</sup>.

كشف المشكل من مسند النعمان بن بشير

fol. 49<sup>b</sup>.

كشف المشكل من مسند عبد الله بن ابي اوفى

fol. 51<sup>a</sup>.

كشف المشكل من مسند زيد بن ارقم

fol. 52<sup>a</sup>.

كشف المشكل من مسند ثابت بن الصالح

fol. 53<sup>a</sup>.

كشف المشكل من مسند البراء بن عازب

fol. 59<sup>b</sup>.

كشف المشكل من مسند زيد بن خالد الجهني



fol. 60<sup>b</sup>.

كشف المشكل من مسند سهل بن سعد بن الساعدي الانصاري

fol. 66<sup>a</sup>.

كشف المشكل من مسند مالك بن صعصعة

fol. 66<sup>a</sup>.

كشف المشكل من مسند كعب بن عجرة

fol. 67<sup>b</sup>.

كشف المشكل من مسند سلمة بن الاكوع

fol. 71<sup>a</sup>.

كشف المشكل من مسند عبد الله بن العباس

fol. 111<sup>a</sup>.كشف المشكل من مسند ابي عبد الرحمن عبد الله بن عمر  
بن الخطاب

Beside the present work and the works mentioned by Brock., vol. i., p. 500, the following compositions of the author are enumerated by Ibn Rajab and other biographers :—

## COMMENTARIES AND THE VARIOUS READINGS OF THE QUR'ÂN.

- |   |  |
|---|--|
| (1) كتاب المغني في التفسير<br>81 parts.                                   | (6) الاشارة الي الثرأة المختارة<br>in 4 parts.                         |
| (2) تيسير البيان في تفسير<br>القرآن                                       | (7) تذكرة المنتبه في عيون<br>المشتبه                                   |
| (3) كتاب تذكرة الاديب في<br>اللغة في تفسير الغريب<br>in 1 vol.            | (8) ورود الاخصان في فنون الا<br>فنان, in 1 part.                       |
| (4) نزهة النواظر في الوجود و<br>النظائر, in 1 vol.                        | (9) عمدة الراسخ في معرفة النامخ<br>و, والنسوخ, in 5 parts.             |
| (5) النواظر في الوجود والنظائر<br>an abridgment of the<br>preceding work. | (10) المصطفى باكف اهل الرمox<br>في علم النامخ و<br>المنسوخ, in 1 part. |

## THEOLOGY.

- |  |                                   |
|--|-----------------------------------|
| (1) منهاج الوصول الى علم الا<br>صول, in 5 parts. | (4) مسلك العقل, in 1 part.        |
| (2) بيان غفلة القائل يقدم افعال<br>العباد        | (5) منهاج اهل الا صابة, in 1 vol. |
| (3) غوامض الا لهيات                              | (6) السر المصون                   |
|  | (7) دفع شبهة التشبيه, in 4 parts. |

## TRADITION, LITERATURE AND TAŞAWUF.

- |  |                       |
|--|-----------------------|
| (1) نفي النقل                                    | (15) المحتسب في النسب |
| (2) كتاب النزهة, in 2 vols.                      | (16) منتخب المنتخب    |
| (3) ارشاد المريدين في حكايا<br>السلف الصامعين    | (17) نسيم الرياض      |
| (4) نقيضة الناقل                                 | (18) اللؤلؤ           |
| (5) غرر الاثر, in 30 parts.                      | (19) كنز المذكر       |
| (6) كتاب المديح                                  | (20) كتاب اللطف       |
| (7) كتاب العلل المتناهية في<br>الا حاديث الواهية | (21) كنوز الرموز      |
| (8) اعلام العالم بعقائقي ناسخ<br>الحديث و منسوخه | (22) كتاب النفيس      |
| (9) السهم المصيب                                 | (23) زين العصيص       |
| (10) اخاير الذ خائر                              | (24) الشاهد والمشهد   |
| (11) العوائد                                     | (25) الملهم           |
| (12) موت الخضر                                   | (26) المدهش           |
| (13) جزء المشيخة                                 | (27) فتوح الفتوح      |
| (14) جزء المسلسلات                               | (28) التعادي الملوكية |
|  | (29) محادثة العقل     |
|  | (30) لقط الجمان       |

- |                                     |                              |
|-------------------------------------|------------------------------|
| (31) معاني المعاني                  | (51) تقريب الطريق            |
| (32) المقعد المقيم                  | (52) كتاب الرياضة            |
| (33) إيقاظ الومنان                  | (53) منهاج الا صابه في محنه  |
| (34) النبات                         | (54) الصابة                  |
| (35) نزهة الا ديب                   | (55) ذخيرة الوعظ             |
| (36) منتهي المتسهل                  | (56) الرجز المخوف            |
| (37) تحفة الواعظ                    | (57) الانس و المحبة          |
| (38) احكام الا شعاع                 | (58) المطرب الملهم           |
| (39) كتاب الا ذكاء                  | (59) الصلحي                  |
| (40) الحث على حفظ العلم             | (60) زاد الانوار             |
| (41) اعلام الا حباء باخلاط الا حياء | (61) منهاج العابدين          |
| (42) تحريم المحلل                   | (62) عقد العناصر في دم خليفة |
| (43) كتاب المصباح                   | (63) الناصر                  |
| (44) كتاب عطف العلماء علي           | (64) كتاب ذم عبد القادر      |
| (45) الا مرء و الامراء علي العلماء  | (65) غريب الحديث             |
| (46) النصر علي مصر                  | (66) ملح الاحاديث            |
| (47) المجيد العضدي                  | (67) الفصول الوعظية          |
| (48) الفجر النوري                   | (68) المعتبر                 |
| (49) ثبات الخطاء و الصواب عن        | (69) المعادئات               |
| (50) احاديث الشهاب                  | (70) زاهر الجواهر            |
| (51) كتاب النور في فضل الايام       | (71) الخواثيم                |
| (52) والشهور                        | (72) المرتقى                 |
| (53) المختار من الا شعاع            |                              |

## HISTORY AND BIOGRAPHY.

- |                              |   |
|------------------------------|---|
| (1) مناقب ابراهيم بن ادهم    | (12) طرائف الطرائف في تاريخ السوالف     |
| (13) مناقب السفيان الثوري    | (14) مناقب المعروف الكرخي               |
| (15) مناقب رابعة العدوية     | (16) مسير العزم الساكن الي اشرف الاماكن |
| (17) المختار من اخبار الاخير | (18) عجالة المنتظر بشرح احوال الحضرة    |
| (19) ذكر كبار الحفاظ         | (20) اشراف الموالى                      |
| (21) مناقب اصحاب الهدى       | (22) فضائل عمر بن عبد العزيز            |
| (23) فضائل سعيد بن مسيب      | (24) مناقب امام الشافعي                 |
| (25) فضائل العرب             | (26) مناقب فضيل بن عياض                 |

## JURISPRUDENCE.

- |   |                             |
|---|-----------------------------|
| (1) اسباب الهداية لا رباب البداية           | (2) الانصاف في مسائل الخلاف |
| (3) كتاب درء اللوم و الضيم في صوم يوم الغيم | (4) كتاب معتصر المختصر      |
| (5) المنفعة في المذاهب الاربعة              | (6) كتاب النبذة             |
| (7) كشف الظلمة                              | (8) العبادات الخمس          |

The colophon runs thus:—

كمل نصف مشكل الصحيحين لابي الفرج ابن الجوزي رحمه الله  
تعالى علي يد افتر العباد لرحمه ربه العلي محمد بن محمد  
بن علي الحسيني الشهير بالطنطاوي

Written in good Naskh, within gold ruled borders, bearing a headpiece at the beginning.

Not dated, apparently 12th century A.H.

Scribe محمد بن محمد بن علي الحسيني

No. 204.

fol. 504; lines 19; size 14 × 10; 10 × 7.

الجمع بين الصحيحين

AL JAM' U BAIN AS ṢAḤĪHAIN.

A collection of Ḥadīṣ from Ṣaḥīḥ Bukhārī and Muslim.

By Abū 'Abdallāh Muḥammad bin Abī Naṣr Futūḥ bin 'Abdallāh bin Ḥumaid al Azdi al Ḥumaidī al Andalusī al Miyārqi, أبو عبد الله محمد بن أبي نصر فتوح بن عبد الله بن حميد الأزدي الحميدي الأندلسي, who was born in Miyārqi some time before A.H. 428 = A.D. 1029, and studied under many traditionists and scholars, among whom the two foremost are: Ibn 'Abdal Barr al Qarṭabī al Mālikī (d. A.H. 463 = A.D. 1070) and Ibn Ḥazm (d. A.H. 456 = A.D. 1064). It is said that Ḥumaidī learnt for a considerable period of time under Ibn Ḥazm, studying all his compositions. He travelled to Mecca, 'Irāq, Syria, Egypt and Qusṭāt, and finally settled in Bagdād. Dahabī says that Ḥumaidī first travelled to Mecca in A.H. 448, and met there with Karimah al Marwazī, كريمة المروزي, a well-known female traditionist of Mecca ولقي بمكة كريمة المروزية أول رحلته و كان في سنة ثمان (واربعين); but referring to this account the author states, on fol. 502, that he repeatedly studied Bukhārī under Karimah bin Aḥmad bin Muḥammad bin Ḥātim al Marwazī, as would appear from the following Isnād of the author to Ṣaḥīḥ Bukhārī and Muslim, mentioned on fol. 502\* :—

فاما اسنادنا في هذين الكتابين فقد روينا كتاب الامام ابي عبد الله البخاري بالمغرب على غير واحدة من شيوخنا باسنانيد مختلفة تتصل بابي عبد الله محمد بن يوسف بن مطر بن صالح بن بشر

بن ابراهيم الفربري عن البخاري تم قرانه بمكة اعزها الله علي  
المرأة الصالحة كريمه بنت احمد بن محمد بن حاتم المروزي غير  
مرة لعلو امساده فيها . . . واما كتاب الامام ابي الحسن مسلم بن  
حجاج النيسابوري فسمعناه بالقسطاط قراءة علي الشيخ الصالح ابي  
عبد الله محمد بن الفرج بن عبد الولي الانصاري و هو روايته  
عن ابي العباس احمد بن الحسن الحافظ الرازي سمعه منه بمكة  
سنة ست واربع مائة . . . الخ

Humaidi collected a large number of books, which he bequeathed  
for public use, as would appear from the following versified testament  
(Waqfnamah) of the author quoted at the end of this copy:—

اتعبت نفسي وما اتعبتها عبثاً  
لكن لا قف (لاوقف) ما جمعت من كتبي  
علي الذين لهم في نسخها غرض  
او رغبة في اقتناء العلم و الادب  
و ما اريد سوى حسن الدعاء و من  
رب السماء جزاء السعي و الطلب  
و الله ينصر من يمضي عزيمتنا  
فيها و يرفعه في ارفع الرتب  
امضيته بتلة لله محتسباً فيها  
فيها الثواب و رضوانا و لاميب (بلاميب)  
اشهدت ربي و اهل الدين فاحتسبوا  
فيها الشهادة عني فعل محتسب  
لازلتم ابدآ تعبون مجدكم  
با لصالحات التي تبقي علي الحثب  
و من يبدله بعد السماع له  
فقد تعرض للآفات و العطب

افي سطور واوراق مؤلفة  
 تبيع در مساعيه بمحتلب  
 اعينه وجميع الناس كلهم  
 من ان ييوا بسخط الله والغضب  
 يارب انت لنا فاعصم جماعتنا  
 من كل بائنة في الدين والحسب  
 ومن دعا لي بالغرثان فاقض له  
 بالخير في كل موجود ومرتقب  
 وانفع بكتبي من يسغي رضاك بها  
 وارفعه بالعلم في مبر ومرتتب  
 هذا بخطي وقد اشهدت ناظره  
 وفي الاداء له نوع من الثرب

Humaidi died in A.H. 488 = A.D. 1095. His biographers say that at the time of his death, he asked Muzaffar, a noble of Bagdād, to bury his dead body near the tomb of Bishr al Hāfi, but that the Amir, having no regard to the will of Humaidi, buried him in some other place, and it is said that subsequently, in A.H. 491, the Amir saw in a dream that Humaidi threatened him for disregarding his will, so he removed the dead body, still quite fresh, to the place desired by him.

Beginning:—

الحمد لله الذي لا تحصل نعمته و لا يناسي كرمه — و صلي الله  
 علي محمد الذي اثار آياته و اوضحت بيانه الخ

In the preface the author, after dealing with the merits of Ṣaḥīḥain, states that the sole object of the present collection is the convenience of readers. The Isnād omitted throughout with a few exceptions, and some explanatory notes are added in some places. The system observed in the arrangement of traditions is according to Musnad Ḥaḍīṣ of Ṣaḥābi in order of merit. Although it is stated in the preface that the work is divided into five classes, we find that only the following four classes are enumerated:—

- (1) مسند عشرة  
(2) مسند المتقدمين بعد العشرة  
(3) مسند المكثرين  
(4) مسند النساء

while no reference to these classes is found anywhere in the text of MS. Each Musnad is divided into the three following sub-classes:—

- المتفق عليه      افراد البخاري      افراد مسلم

Beside the present work mentioned by Brock., vol. i., p. 368, the following works of the author are enumerated by Dahabi and Ahmad bin Muhammad al Muqri:—

- (1) كتاب تاريخ الاسلام  
(2) جذوة المقتبس في اخبار علماء الاندلس  
(3) كتاب الذهب المسبوك في وعظ الملوك  
(4) كتاب من ادعي الامان من اهل الايمان  
(5) كتاب مخاطبات الاصدقاء في المكاتبات واللقاء  
(6) كتاب تسهيل الى علم الترميز  
(7) كتاب ذم النبية  
(8) كتاب ما جاء من النصوص و الاخبار في حفظ الجار  
(9) كتاب الاماني الصادقة

The work is rare. Brock., vol. i., p. 368, says that only one copy is mentioned in Cairo, vol. i., p. 325.

Towards the end of fol. 502<sup>b</sup>–504<sup>a</sup> a chapter on the cause of the variance of opinion of the four Imāms is added.

For the author's life see Huffāz, vol. iv., p. 17; Mir'at al Janān, fol. 280<sup>a</sup>; Ibn Khallikān, vol. i., p. 485; Nafḥ at Tib, vol. i., p. 375.

Written in good Naskḥ. Not dated, apparently 11th century.



## No. 205.

fol. 431 ; lines 27 ; size  $12 \times 9$  ;  $9 \times 5\frac{1}{2}$ .

الجمع بين الصحاحين

AL JAM' U BAIN AŞ ŞAḤIḤAIN.

Another work consisting of the collection of Ḥadīṣ from Bukhārī and Muslim.

By 'Abdalḥaqq bin 'Abdarralḥmān bin 'Abdallāh, عبد الحق بن عبد الله الرحمن بن عبد الله, commonly called Abū Muḥammad al Azdī al Ishbili and Ibn al Kharṣāṭ. He was born in A.H. 510 = A.D. 1116, and studied Ṣaḥīḥ Muslim under عطية بن القاسم بن عسكر, and received the sanad for narrating Ḥadīṣ from حافظ ابو بكر بن عساكر, and travelled to distant countries, and finally settled in Bijāyah, a town on the shores of a river of Africa or Maḡrib, where he was appointed Khaṭīb. It is stated in *Al Mu'jib fi Talkhīṣ Akhbār al Maḡrib*, edited by R. Dozy, 2nd edition, p. 197, that Abū Yūsuf Ya'qūb Amīr al Mu'minin, ابو يوسف يعقوب امير المؤمنين (A.H. 580-595 = A.D. 1184-1199), wanted to kill 'Abdalḥaqq for not mentioning his name in the Khuṭbah of Friday Prayer; but as soon as Ya'qūb had uttered his intention of killing him, he died (A.H. 581 = A.D. 1185).

The preface is wanting. The MS. opens thus:—

كتاب الايمان و الاسلام و فيه ستة ابواب — الباب الاول في فضائلهما الن

The work is divided into the following books:—

fol. 1<sup>a</sup>.

كتاب الايمان و الاسلام

fol. 20<sup>b</sup>.

كتاب العلم

fol. 23<sup>b</sup>.

كتاب الطهارة

fol. 37<sup>b</sup>.

كتاب الصلوة

fol. 98 <sup>a</sup> .	كتاب الزكوة
fol. 106 <sup>b</sup> .	• • كتاب الصوم
fol. 118 <sup>b</sup> .	كتاب الحج و العمرة
fol. 149 <sup>a</sup> .	كتاب النكاح
fol. 158 <sup>a</sup> .	كتاب الطلاق
fol. 163 <sup>a</sup> .	كتاب العدة و الاستبراء
fol. 166 <sup>a</sup> .	كتاب العتق و التدبير و المكاتب و حقوق المماليك
fol. 168 <sup>b</sup> .	كتاب الايمان و النذور
fol. 173 <sup>a</sup> .	كتاب البيوع
fol. 184 <sup>a</sup> .	كتاب الكسب و طلب الحلال
fol. 185 <sup>a</sup> .	كتاب الدين
fol. 186 <sup>a</sup> .	كتاب الرهن
fol. 186 <sup>a</sup> .	كتاب الهبة
fol. 138 <sup>a</sup> .	كتاب المزارعة و الشرب و احياء الموتى
fol. 188 <sup>b</sup> .	كتاب اللقطة

fol. 190<sup>a</sup>.

كتاب العيد والذبائح

fol. 196<sup>a</sup>.

كتاب الثصاص والدية والقسامة

fol. 200<sup>a</sup>.

كتاب الحدود

fol. 208<sup>a</sup>.

كتاب الخلافة والامارة والقضاء

fol. 212<sup>a</sup>.

كتاب الجهاد (is defective at the end)

fol. 245<sup>a</sup>.

كتاب الصبر (is defective at the beginning)

fol. 244<sup>a</sup>.

كتاب الاذكار والدعوات

fol. 270<sup>a</sup>.

كتاب الادب

fol. 286<sup>b</sup>.

كتاب الاطعمة

fol. 294<sup>a</sup>.

كتاب اللباس والزينة

fol. 302<sup>a</sup>.

كتاب الطب والرقي

fol. 311.

كتاب خلق العالم

fol. 316<sup>a</sup>.

كتاب الثصائل

fol. 410<sup>a</sup>.

كتاب القسمة وما يتعلق بها

Each book is subdivided into *Faṣls* and *Furūʿ*.

For other copies comp. Br. Mus., 1563; Cairo, 325; Goldziher M. St., ii., 270.

Besides the works mentioned in Brock., vol. i., p. 371, the following are enumerated in Ḥuffāz, vol. iv., p. 144:—

- (1) كتاب المعتل من الحديث (3) كتاب حافل  
(2) كتاب في الرقائق (4) كتاب جامع من الكتب الستة

For the author's life see: Ḥuffāz, vol. iv., p. 144; Tahḍīb al Asmā, fol. 99<sup>a</sup>; Mir'āt al Janān, fol. 351; Brock., vol. i., p. 371.

Ḥadiṣ omitted by the scribe in the copy, are noted on the margin in different hands.

Written in ordinary Naskh.

Not dated, apparently 11th century.

### No. 206.

fol. 347; lines 20; size  $11\frac{3}{4} \times 8$ ;  $8 \times 5$ .

### الجلد الرابع من المستدرک

The Fourth Volume of the Mustadrak.

A collection of Ṣaḥiḥ Ḥadiṣ not mentioned by Bukhārī (see above, nos. 129—49), nor by Muslim (see above, nos. 188—91), but, according to the author's view, coming under the category of Ṣaḥiḥ Ḥadiṣ, according to the conditions laid down by Bukhārī and Muslim. Dahabī, however, maintains that almost all the Ḥadiṣ in this work cannot be reckoned as Ṣaḥiḥ Ḥadiṣ (ولاریب ان في المستدرک احادیث كثيرة ليست علي شرط الصحة بل فيه احادیث موضوعة) ; see Ḥuffāz, vol. iii., p. 242.

By Muḥammad bin 'Abdallāh bin Muḥammad al Ḥākīm an Naisābūrī, محمد بن عبد الله بن محمد الحاكم النيسابوري, commonly called Ibn-al Baiyī, ابن البیع. He was born in A.H. 321 = A.D. 933, and from

his boyhood began to study Ḥadīṣ under his father and others. At the age of twenty, in A.H. 341, he journeyed to 'Irāq, and in the same year, after performing a pilgrimage to Mecca, began to travel far and wide in order to acquire a fuller knowledge of Muḥammadan literature. Dahabī, vol. iii., p. 242, says that Ibn al Baiyī studied under about two thousand wise men, and that as a traditionist and author he secured a wide reputation. Some of his biographers attack him as a Rāfiḍī (رافضي), while Dahabī and some others call him a Shī'ī (شيعي). قلت اما انصرافه عن خصوم علي فظاهر اما (رافضي) ; see Ḥuffāz, vol. iii., p. 248. It is strange that Subkī, who defends Ibn al Baiyī and calls him Sunnī, basing his statement on the opinion of different biographers, should mention Dahabī as one of his sources. Ibn Baiyī died in A.H. 405 = A.D. 1014.

Beginning:—

تسمية ازواج رسول الله صلى الله عليه وسلم في الجاهلية  
و الاسلام . . . حدثنا ابو العباس محمد بن يعقوب حدثنا ابو  
امامة عبد الله بن اسامه الحلبي — ثنا حجاج بن ابي منيع عن  
جده عبيد الله بن زياد عن الزهري قال تزوج رسول الله صلى  
الله عليه وسلم اثني عشرة امرأة

Beside the author's works mentioned in Broek., vol. i., p. 166, the following are enumerated in Ḥuffāz, vol. iii., p. 242:—

- (1) تأريخ ليسابور
- (2) كتاب مزكي اخبار
- (3) المدخل الي علم الصحيح
- (4) كتاب الاكليل
- (5) فضائل الشافعي

For the author's life see: Ḥuffāz, vol. iii., p. 242; Subkī, vol. iii., fol. 214<sup>a</sup>; Mir'at al Janān, fol. 243<sup>a</sup>; Isnāwī, fol. 143<sup>a</sup>; Ṭabaqāt by Ibn Mulaqqin, fol. 40<sup>a</sup>; Ibn Shahrāshub, fol. 26<sup>a</sup>; Ibn Khallikān, vol. i., p. 484.

See also: Goldziher, 273; Hāj. Khal., vol. v., p. 321.

Contents:—

fol. 1<sup>a</sup>.

تسمية ازواج رسول الله صلى الله عليه وسلم  
في الجاهلية و الاسلام

fol. 22<sup>b</sup>.

ذكر سراري رسول الله صلى الله عليه وسلم

fol. 23<sup>b</sup>.

ذكر بنات رسول الله صلى الله عليه وسلم

fol. 30<sup>a</sup>.

ذكر بنات عبد المطلب عمات رسول الله  
صلى الله عليه وسلم

fol. 32<sup>a</sup>.

ذكر ام هاني بنت ابي طالب ابنة عم النبي  
صلى الله عليه وسلم

fol. 34<sup>b</sup>.

ذكر الشفاء بنت عبد الله القرشية

fol. 35<sup>b</sup>.

ذكر ام عبد الله ليلى بنت ابي حنمة القرشية

fol. 36<sup>a</sup>.

ذكر فاطمة بنت الخطاب

fol. 36<sup>b</sup>.

ذكر اسماء بنت سعيد بن زيد

fol. 37<sup>a</sup>.

ذكر نبيّة ام عبد الله بن عمرو

fol. 37<sup>a</sup>.

ذكر سهلة بنت سهيل

fol. 37<sup>b</sup>.

ذكر ام حبيبة بنت جهش

fol. 38<sup>a</sup>.

ذكر فاطمة بنت ابي حبيش

fol. 38<sup>a</sup>.

ذكر فاطمة بنت المصل القرشية

fol. 38<sup>b</sup>.

ذكر ام ايمن مولاة رسول الله صلى الله عليه  
وسلم

fol. 39<sup>a</sup>.

ذكر اروي بنت كرز القرشية

fol. 39<sup>b</sup>.

ذكر ضباعة بنت الزبير

fol. 40<sup>a</sup>.

ذكر امامة بنت حمزة بن عبد المطلب

fol. 40<sup>b</sup>.

ذكر رمثة (ام رمثة)

fol. 40<sup>b</sup>.

ذكر ام كلثوم بنت عقبة

fol. 41<sup>a</sup>.

ذكر ام خالد بنت خالد

fol. 41<sup>a</sup>.

ذكر فاطمة بنت عتبة بن ربيعة

fol. 41<sup>b</sup>.

ذكر حمزة بنت جهش

fol. 41<sup>b</sup>.ذكر ام قيس بنت محسن رضي الله تعالى  
عنهماfol. 42<sup>a</sup>.

ذكر حذامه (خدامة) بنت وهب

fol. 42<sup>b</sup>.ذكر فاطمة بنت ابي حبيش رضي الله تعالى  
عنهماfol. 42<sup>b</sup>.

ذكر برة بنت ابي بصرة رضي الله عنها

fol. 43<sup>a</sup>.

ذكر حبيبة بنت ابي بصرة رضي الله عنها

fol. 43<sup>a</sup>.

ذكر ام فروة بنت ابي قحافة

- fol. 43<sup>a</sup>.  
 ذكر اميمة بنت رقيته رضي الله تعالى عنها
- fol. 43<sup>a</sup>.  
 ذكر بريدة مولاة عايشة
- fol. 44<sup>a</sup>.  
 كتاب مناقب الصحابة رضي الله تعالى عنهم  
 اجمعين
- fol. 53<sup>a</sup>.  
 كتاب الاحكام
- fol. 62<sup>a</sup>.  
 كتاب الاطعمة
- fol. 81<sup>a</sup>.  
 كتاب الاشربة
- fol. 87<sup>b</sup>.  
 كتاب البر والصلة
- fol. 105<sup>a</sup>.  
 كتاب اللباس
- fol. 115<sup>a</sup>.  
 كتاب الطب
- fol. 129<sup>a</sup>.  
 كتاب الاضاحي
- fol. 136<sup>a</sup>.  
 كتاب الذبائح
- fol. 140<sup>a</sup>.  
 كتاب التوبة والاناة
- fol. 153<sup>a</sup>.  
 كتاب الادب
- fol. 170<sup>b</sup>.  
 كتاب الايمان والنذور
- fol. 177<sup>a</sup>.  
 كتاب الرقاق
- fol. 191<sup>b</sup>.  
 كتاب الفرائض



fol. 200<sup>b</sup>.

كتاب الحدود

fol. 223<sup>b</sup>.

كتاب تعبیر الرؤيا

fol. 237<sup>a</sup>.

كتاب الرقا

fol. 241<sup>a</sup>.

كتاب الفتن

fol. 318<sup>b</sup>.

كتاب الاهوال

The colophon, dated A.H. 1026, says that this copy is the fourth or the last volume of the Mustadrak, written in A.H. 1026:—

آخر كتاب الاهوال و هو اخر كتاب الجامع الصحيح المستدرک  
تالیف الحاكم الامام ابی عبد الله محمد بن عبد الله بن محمد بن  
حمدويه . . . و كان الفراغ من تزیيره ضعی يوم الاثنين من شهر  
رمضان ١٠٢٦ سنة

## No. 207.

foll. 401; lines 27; size  $9\frac{1}{2} \times 7$ ;  $7 \times 5$ .

مشارك الانوار على صحاح الآثار

**MASHĀRIQ AL ANWĀR ‘ALĀ  
SHĪHĀH AL ĀṢĀR.**

A commentary on the difficult words and phrases of Muwaṭṭa', Bukhārī and Muslim, with the correction of the mistakes as to the Ḥadīṣ, Isnād, names and distinctive places of the traditionists, made by scribes and traditionists, by Abū al Faḍl 'Iyād bin Mūsā bin 'Iyād al Yahṣabī as Ṣabṭi al Mālikī, ابو الفضل عياض بن موسى بن عياض

اليحصبي السبتي. His grandfather originally belonged to Andalus (Spain), but the author was born in Sabta, A.H. 476 = A.D. 1083, where he settled. He studied under الحافظ أبو علي الغساني, from whom he first received the sanad for narrating Ḥadīṣ, and after the death of Ḡassānī, in A.H. 498, he travelled to Andalus and studied under various traditionists and scholars in Qartāba, where, according to his own statement in the preface, he received the sanad for narrating Ḥadīṣ of Muwaṭṭaʾ, Bukhārī and Muslim. 'Iyād was appointed Qāḍī of Granada in A.H. 532, and died in Morocco in A.H. 544 = A.D. 1149.

For 'Iyād's life and works see: Ibn Khallikān, vol. i., p. 329; Ḥuffāz, vol. iv., p. 99; Mir'āt al Janān, fol. 315; Brock., vol. i., p. 369.

The work is arranged in the following alphabetical order:—

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م  
ن ص ض ع غ ف ق س ش ه و لا ي

'Abdarrahmān bin Muḥammad bin 'Alī bin Aḥmad (8th century A.H.) says in his Baḥr al wuqūf, fol. 76 (Bankipore Library copy), that this order of the letters was observed in former times in Africa.

Beginning:—

الحمد لله مظهر دينه المبين — وحائطه من شبه المبطلين الخ

The work is mentioned in Alger, 540; Cairo, i., 420.

Written in good Naskḥ.

Not dated, apparently 9th century A.H.

Scribe عبد الله بن شمس الدين محمد الموسوي

### No. 208.

fol. 366; lines 25; size  $11 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

سنن أبي داؤد

SUNAN U ABÎ DÂ'ÛD.

The 3rd of the six canonical collections of traditions, in two parts, bound in one volume.

## Part I.

Beginning with the Isnād thus:—

اخبرنا الشيخ الاجل الامام العالم الثقة الصدوق عمدة  
الخلق برهان الدين محدث الحرمين نصر بن ابي الفرج امتع  
الله المسلمين ببيثائه و رضي عنه و ارضاه قال اخبرنا الامام  
العاظم ابو طالب محمد بن محمد بن ابي زيد العلوي . . . باب  
الرجل يتبوا لبوله

Author: Abū Dā'ūd Sulaimān bin Ash'as as Sijistānī, ابو داؤد سليمان بن اشعث السجستاني, was born in Sijistan A.H. 202 = A.D. 847. There is some controversy regarding his birthplace, سجستان. Some assert it to be a village in Basra (see Yāqūt, vol. iii., p. 44), while others take it to be the well-known town in Harāt, and the latter statement is supported by the later biographers, such as the author of *Ansāb-u-Sam'ānī*, fol. 166<sup>a</sup>, *Wafī'at al a'yān*, vol. i., p. 214, and *Huffāz*, vol. ii., p. 177. He studied many branches of Muḥammedan literature, travelled to Hījāz, Egypt, and Syria, and attended lectures by many renowned traditionists, such as امام احمد بن حنبل, d. A.H. 241 = A.D. 855, and عبد الله بن مسلمة الثعني, d. A.H. 221 = A.D. 836.

Abū Dā'ūd secured an exceptional reputation in Ḥadīṣ, and was unanimously admitted to be the Imām of the subject. It is stated in *Huffāz*, vol. ii., p. 177, and *Mir'āt al Janān*, fol. 172<sup>a</sup>, on good authority, that the Ḥadīṣ was as easy for him as the iron was soft for the prophet Dā'ūd, لين لابي داؤد الحديد كمالين لداؤد الحديد. Many traditionists have narrated Ḥadīṣ from him; among them the following are the foremost: Abū 'Isā Turmūdī (d. A.H. 279 = A.D. 829) and Abū 'Abdarrahmān Nasā'ī (d. A.H. 303 = A.D. 915), authors of the 4th and 5th canonical collection of traditions. Abū Dā'ūd finally settled in Basra, where he died in A.H. 275 = A.D. 888.

See, for his life: *Ansāb-u-Sam'ānī*, fol. 166<sup>a</sup>; Ibn *Khallikān*, vol. i., p. 214; *Huffāz*, vol. ii., p. 177; *Hāj. Khal.*, vol. iii., p. 622; *Brook.*, vol. i., p. 161.

According to the author's own statement, quoted in *Huffāz*, vol. ii., p. 179, the present work consists of four thousand and eight hundred Ḥadīṣ selected from some 500,000. *Tabaqāt Abū Ya'lā*, fol. 67<sup>a</sup>, and Ibn *Khallikān*, vol. i., p. 214, tell us that it was highly admired by Imām Aḥmad bin Ḥanbal, to whom the author submitted

it for approval. It is his only work. Foll. 1-4 contain a collection of various Isnâds of several Mashâikhs for narrating the Sunan of Abû Dâ'ûd. These Isnâds, according to the colophon, Part I., were copied from a copy of the Sunan, dated A.H. 612, written by Futûḥ Burhânaddin, an eminent traditionist, who died in A.H. 619. See Huffâz, vol. iv., p. 175.

Scribe الحسن بن عبد الحسين البغدادي

#### Part II.

Beginning with the Isnâd thus:—

اخبرنا الشيخ الفقيه ابو الحسن علي بن خلف التلمساني —  
... كتاب الفرائض

and ending with the last Ḥadiṣ of the Sunan.

For other copies see: Berlin, 1246-48; Munich, 121; Paris, 707/8; Bodl., i., 207; Alger, 494; Jeni, 208.

The work has been printed in Delhi A.D. 1890 = A.H. 1307, Cairo A.H. 1280 = A.D. 1863, Lucknow A.H. 1305 = A.D. 1888.

For its various commentaries see: Hâj. Khāl., vol. ii., p. 622; Brock., vol. i., p. 161.

Both the parts are written in one hand; good Naskh.

Not dated, apparently 10th century A.H.

#### No. 209.

fol. 191; lines 22; size  $8 \times 6\frac{1}{2}$ ;  $7 \times 5$ .

#### الثالث لسنن ابي داؤد

A very old copy of the 3rd or the last part of the Sunan, beginning with the كتاب الطب, and ending with the last Ḥadiṣ of باب شرح السنة, corresponding with p. 183-275 of the Delhi printed edition, dated A.H. 1272.

The following colophon says that the present copy was written in Alexandria, dated A.H. 576, and compared with a copy which belonged to Sanad bin 'Inân al Azdi, مسند بن عنان الازدي (d. A.H. 541 = A.D. 1146, see Husn al Muḥâḍarah, fol. 224\*), who had

compared his copy with the copy belonging to Ṭarṭūsī, *d. A.H. 520* = *A.D. 1126*, from whom Sanad bin 'Inān had got permission to narrate the Sunan :—

تم كتاب السنن بعون الله قابلت جميعه بنسخة الثقيفة  
سند بن عمان الازدي و قابله الثقيفة— من نسخة الطرطوسي  
بمدينة الاسكندرية و كان الفراغ من نسخه و مثابته في العشر  
الاول من المحرم من سنة ست و سبعين و خمسمائة قال  
الثقيفة سند و حدثنا به ايضاً الثقيفة ابو بكر محمد بن الوليد  
الطرطوسي عن شيخه قاضي ابي الوليد الباجي عن عبد الله بن  
الوليد عن ابي موسى عيسى بن خلف عن ابي بكر محمد  
بن بكر بن داسه عن ابي داؤد . . . و سمعت جميعه علي  
الثقيفة ابي الطاهر (ابن عوف) مع سيف الدين و الجماعة سنة  
خمس و سبعين و خمسمائة

In the same colophon the anonymous scribe says that he studied the whole work under Abū aṭ Ṭāhir, whose full name is Abū aṭ Ṭāhir Ismā'il bin Makki bin 'Isā bin 'Auf al Iskandarāni, *d. A.H. 581* = *A.D. 1185*; see Ḥusn al Muḥādarah, fol. 224', and Ḥuffāz, vol. iv., p. 130.

Foll. 181–191 contain a copy of the letter of Abū Dā'ūd to the people of Mecca, regarding the merits of the present work. This letter is quoted here on the authority of Abū Bekr Muḥammad bin Walīd aṭ Ṭarṭūsī, *d. A.H. 520* = *A.D. 1126*, but in the printed edition the same letter is quoted without authority.

A note written at the end by Ḥusain bin Yūsuf al Ḥusainī, *حسين بن يوسف الحسيني*, says that in *A.H. 584* he, with a group of traditionists named here, studied Ḥadīṣ contained in this copy, under 'Abd al Majīd bin al Ḥusain bin al Ḥasan bin Aḥmad bin Dalīl al Kindī, *عبد المجيد بن الحسين بن الحسن بن احمد بن دليل الكندي* :—

سمع جميع هذا الجزء علي الشيخ الامام الثقة ابي المفضل  
عبد المجيد بن الحسين بن الحسن بن دليل الكندي يعق

روايته عن الشيخ الفقيه الامام ابي بكر محمد بن وليد الطرموسي — قال اخبرنا الشيخ ابو علي بن احمد بن علي التستري بالمبصرة في شهر شوال منه ثمان و سبعين و اربعمائة — قال حدثنا ابو عمر القاسم بن جعفر بن عبد الواحد الهاشمي — قال حدثنا ابو علي محمد بن احمد اللؤلؤي عن مصنفه (*sic*) وفقه الله بقراءة ابي عبد الله محمد بن عبد الملك الانصاري ثم القرطبي و سماع الجماعة في هذا — (*sic*) و الشيخ الصالح ابو محمد عبد الوهاب بن خلف الصيرفي و عبد الملك بن محمد عبد الملك الزياتي — و سليمان بن عثمان بن مخلوف الحداد و ناصر بن عبد العزيز الصنهاجي و عبد العزيز بن عبد القوي الواعظ الطيب و ابو الربيع سليمان بن حجاج التميمي و ابو محمد بن محمد بن ابي محمد بن محمد بن زرقون (*sic*) و ابو محمد عبد العزيز بن طاهر الموازيني — و عبد القادر بن عبد الواحد بن طاهر بن ابراهيم الازدي و محمد بن عمر بن محمد بن عمر و مظفر بن يحيى بن ادريس الجذامي و اخرون و ذلك في مدة اخر جمادي الاخر (الاخرى) سنة اربع و ثمانين و خمسمائة و كتبه حسين يوسف الحسيني و سمع مع الجماعة المذكورين سنة اربع و ثمانين و خمسمائة

The above note is verified by 'Abd al Majid bin Dalil al Kindi himself, thus:—

الامر علي ما ذكر و كتبه عبد المجيد بن دليل في تاريخه

Another note, dated A.H. 634, says that the Ḥadīṣ, marked in red (from foll. 1-72\*), were studied by Abū al Barakāt Aḥmad bin 'Abdallāh bin Muḥammad, (d. A.H. 671 = A.D. 1243, see *Husn al Muḥāḍirah*, fol. 185<sup>b</sup>), and other traditionists mentioned in the note, under Muḥammad Abd al Mu'tī bin Muḥammad bin 'Abd al Mu'tī, عبد المعطي بن محمد بن عبد المعطي, who received the Sanad from the aforesaid 'Abd al Majid bin Dalil:—

قرأت الاحاديث المعلمة بالحمرة من هذا الكتاب علي الشيخ  
 الامام الفاضل الزاهد الوزع الكامل بشديد النبواس محمد بن عبد  
 المعطي بن محمود بن عبد المعطي القاه الله بسامع لجميع كتاب  
 السنن من ابن دليل بسنده فسمع انقضاء السادة ابو زكريا يعقيل  
 بن محمد ابو يوسف بن التيطية و عبد العزيز بن يوسف التميمي و  
 ابو البركات احمد بن عبد الله بن محمد و ابو علي عبد الرحمن  
 بن حسن عرف بابن حمزة و عبد الوهاب بن يوسف (sic)  
 و داود بن عبد الثوي بن دائم بن داود و محمد عبد اللطيف  
 بن ابي المظفر الحزاعي و غيرهم . . . (sic) . . . في يوم الجمعة  
 العشر من ذي الحجة سنة اربع و ثلثين و مئاة بالامكندرية و  
 الحمد لله رب العالمين و صلوة علي سيدنا

This note is also verified by Muḥammad 'Abd al Mu'ti bin 'Abd al Mu'ti himself, thus:—

صح (sic) محمد عبد المعطي بن محمود عبد المعطي

Written in ordinary Naskh.

### No. 210.

fol. 34<sup>b</sup>; lines 25; size 14 × 9; 10 × 5.

الجامع للترمذي

AL JAMI'.

A complete copy of the 4th canonical collection of tradition.

Author: Abū 'Īsā Muḥammad bin 'Īsā at Turmuḍī Aḍ-ḍarīr, ترمذي. The word ترمذي is pronounced in three ways: Tirmid, Tarmid, and Turmuḍ; but

Sam'ânî remarks that scholars generally pronounce it Turmuḍ, والذي يقوله المتقنون و اهل المعرفة بضم التاء و الميم (see Ansâb, fol. 70<sup>b</sup>). According to some he was born in Mecca, A.H. 209 (see Ikmâl fi Asmâ ar Rijâl by 'Abd al Haqq ad Dehlawî, fol. 229); but the earlier biographers, such as the authors of Ansâb, Wafî'ât, Huffâz, and Mir'ât al Janân, etc., do not fix the date and place of his birth, while Şalâhaddîn aṣ Ṣafḍî simply remarks in Nukat al 'Umyân, fol. 87<sup>b</sup>, that he was born in the beginning of the 3rd century A.H. Abû 'Îsâ studied Ḥadîṣ under traditionists such as: قتيبة بن سعيد (d. A.H. 240 = A.D. 854); أبو مصعب (d. A.H. 242 = A.D. 856); علي بن حجر (d. A.H. 244 = A.D. 858); and محمد بن اسماعيل البخاري, the author of the 1st canonical collection of tradition. Many well-known traditionists narrated Ḥadîṣ from him.

Huffâz, on the authority of some reliable sources, remarks that Turmuḍî had an exceptionally good memory, and was admitted on all hands to have been the Imâm of Ḥadîṣ in his time. He adds that Turmuḍî shed so many tears in the fear of God that he at last lost his eyesight. Abû 'Îsâ died in Turmuḍ, A.H. 279 = A.D. 829.

For his life see: Ansâb-u-Sam'ânî, fol. 70<sup>b</sup>; Ibn Khallikân, vol. i., p. 484; Huffâz, vol. ii., p. 207; Mir'ât al Janân, fol. 172<sup>b</sup>; Nukat al 'Umyân, fol. 88<sup>b</sup>; Hâj. Khal., vol. ii., p. 548.

Beginning :—

### كتاب الطهارة

#### باب ما جاء لا تشيل صلاة بغير طهور

For other copies compare: Berlin, 1246; Munich, 121; Paris, 707; Alger, No. 494; Jeni, 208; Küper, 194; A. S., 445-6; Bodl., i., 207.

The work has been printed in Cairo, A.H. 1280 = A.D. 1863; Lucknow, A.D. 1888 = A.H. 1305; and with marginal notes in A.D. 1890 = A.H. 1307.

For the various commentors of the present work see: Hâj. Khal., vol. ii., p. 548, and Brock., vol. i., p. 161.

Written in ordinary Naskh.

Not dated, apparently 13th century A.H.



## No. 211.

• • fol. 269; lines 22; size 10 × 6; 9 × 5.

A portion of Jami' Tuṣṣuḍī, designated here:—

المجلد الاول من كتاب الجامع الكبير

Beginning with the Isnād, thus:—

اخبّرنا الشيخ الامام العالم الثّقيّه الورع رضي الدين شرف  
الاسلام ابو اسحق ابراهيم بن محمد بن ابراهيم الجزري رضي  
الله تعالى عنه قراءة عليه و انا اسمع في شهر رمضان من سنة  
احد و سبعين و خمسمائة قال انبأنا الشيخ الامام الحافظ الصالح  
الثقة ابو الفتح عبد الملك بن ابي القاسم بن ابي سهل الكروخي  
رضي الله تعالى عنه قراءة عليه و انا اسمع في شهر سنة  
خمس و اربعين و خمسمائة ببغداد قال حدثنا القاضي الزاهد  
ابو عامر محمود بن القاسم بن محمد بن محمد الازدي رحمه قراءة  
عليه و انا اسمع في ربيع الاول من اثنين و ثمانين و اربعمائة و  
اخبّرنا الشيخ ابو نصر عبد العزيز بن محمد بن علي بن ابراهيم  
الترياقى و الشيخ ابو بكر احمد بن عبد الصمد بن ابي الفضل  
بن ابي الحامد العورجى رحمهما الله تعالى قراءة عليهما و انا  
اسمع في ربيع الاخر من سنة احد و ثمانين و اربعمائة قالوا  
انبأنا ابو محمد عبد الجبار بن محمد بن عبد الله ابي الجراح  
الجراحي المروزي المروزي قراءة عليه— قال حدثنا ابو عباس  
محمد بن فضل المصوبى المروزي الشيخ الثقة— قال حدثنا ابو  
عيسى محمد بن عيسى بن سورة الحافظ رحمه الله تعالى— ابواب  
الطهارة— باب ما جاء لا تقبل صلوة بغير طهور— قال حدثنا  
قتيبة الخ

and ending with the chapter—

### النهي عن ضرب الخدام

Corresponding with the printed copy, Mirath edition, A.H. 1282 = A.D. 1865, pp. 1-226, vol. i. The text has been collated with several copies of note.

The colophon runs thus:—

الحمد لله رب العالمين حمدا دائما مباركا فيه كما يحب ربنا  
ويرضاه — وصلي الله وملائكته — على خير خلقه محمد  
النبي الامي الولي المصطفى سيد المرسلين — وخاتم النبيين  
و علي آله و اهل بيته و صحابته — اجمعين — صلوة دائمة  
الى يوم الدين . . . و كتب علي بن احمد بن هبة الله  
المعروف بابن الكزاية الخطيب (sic) العمري و هو يستغفر الله —  
من الزيادة و النقصان و يسأل الله العفو و الرضوان كتبه  
لنفسه نفعه الله به و غفر لمن نظرفيه و دعا له بالعنق من النيران  
و لجميع المسلمين و ذلك مع وفق الفراغ منه في يوم الاثنين  
مستهل شهر ربيع الاخر من سنة و مبعين و خمسائة

Written in bold and good Naskh.

Dated A.H. 572.

Scribe علي بن احمد بن هبة الله المعروف بابن الكزاية

### No. 212.

fol. 229; lines 19; size  $13\frac{1}{2} \times 9\frac{1}{2}$ ;  $10 \times 7$ .

A portion of the Jami' Turmudî, designated here:—

### الجزء الثاني

Beginning with the following Isnād:—

اخبرنا الشيخ ابو الفتح عبد الملك بن ابي القاسم بن ابي  
سهل الهروي الكروخي قراءة عليه و انا اسمع فاقربه قال اخبرنا  
ابو بكر احمد بن عبد الله الغورجي و ابو نصر عبد العزيز  
الترياقى و القاضي ابو عامر محمود بن القاسم الازدي قال اخبرنا  
ابو محمد عبد الجبار ابن محمد الجراحي قال اخبرنا ابو العباس  
محمد بن احمد المصوبى قال اخبرنا ابو عيسى محمد بن عيسى  
الترمذى —

and ending with the Ḥadīṣ of the chapter:—

ما جاء على الجالس في الطريق

Corresponding with the printed edition, vol. i., pp. 57-226, and  
vol. ii., pp. 1-109. The MS. bears at the end a Sanad dated A.H. 707,  
granted by Yūsuf bin 'Abdal Hâdi to some of his pupils.

Written in a beautiful Naskh.

Not dated, apparently 6th century A.H.

### No. 213.

fol. 283; lines 17; size  $12\frac{1}{2} \times 8$ ;  $9\frac{1}{2} \times 5\frac{1}{4}$ .

Another copy of Jâmi' Turmuḍî, beginning with the chapter of—

اطعمة

and ending with the last Ḥadīṣ of Turmuḍî; corresponding with vol. ii.  
of the printed edition.

Written in ordinary Nasta'liq.

Not dated, apparently 13th century A.H.

## No. 214.

fol. 324; lines 15; size  $9 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

Another fragment of Jami', designated here:—

## الجزء الثاني

Beginning with the Ḥadīṣ:—

حدثنا الانصاري — نا — معن نا — مالك عن اسحق بن عبد  
الله بن ابي طلحة عن ابي هريرة عن ابي واقد الليثي — ان رسول  
الله صلي الله عليه وسلم بينما هو جالس في المسجد والناس معه  
اذ اقبل ثلاثة نفر

and ending with the last Ḥadīṣ of Jami' Turmuḍī; corresponding with the printed edition, vol. ii., pp. 109-264.

Written in good Naskh.

Dated A.H. 1292.

Scribe علي بن احمد بن مصطفى غنيم السكندري الحنفي

## No. 215.

fol. 211; lines 20; size  $12\frac{1}{4} \times 8$ ;  $9 \times 6$ .

## المجتبى

## AL MUJTABÂ.

The 5th canonical collection of traditions also called As Sunan aṣ Ṣagīrah or aṣ Ṣuḡrâ, abridged from the author's larger work called As Sunan Kabīrah or al Kubrâ, in two volumes.

Beginning with Isnâd thus:—

VOL. I.

حدثنا الشيخ الامام الثقيي العالم المحدث مفتي الحرمين ابو  
عبد الله محمد بن اسماعيل بن ابي الصيف الديلمي قال حدثنا

الشيخ الفاضل المحدث ابو الحسن علي بن المفضل المثندي قال حدثنا الشيخ الفاضل ابو الطاهر احمد بن محمد السلفي الاصفهاني قال انا الشيخ الحافظ ابو محمد عبد الرحمن بن حمد الدوني بالدين وحدثني ايضا الشيخ الامام السند الزاهد شيخ الشيوخ ابو محمد عبد الرحمن بن حمد الدوني رضي الله تعالى عنه— اخبركم القاضي ابو نصر احمد بن الحسين بن الكبار الديبوري فاقربه قال اخبرنا ابو بكر احمد بن محمد بن اسحق الديبوري البستي الحافظ قال اخبرنا الامام ابو عبد الرحمن احمد بن شعيب بن علي بن بحر النسائي بمصر قال الحافظ ابو الطاهر السلفي المذكور و اجازة لي الحافظان المبارك بن عبد الجبار ببغداد و مرشد بن يعقوب المدني بكماله كما اجازة لهما علي بن منير الخلال عن محمد بن عبد الله بن زكريا بن حيويه النيسابوري و هذه الروايات اتم الروايات عن المؤلف الامام ابي عبد الرحمن احمد بن شعيب النسائي رحمه الله— قال اخبرنا قتيبة بن سعيد قال حدثنا سفين عن الزهري عن ابي سلمة عن ابي هريرة رضي الله تعالى عنه قال اذا استيقظ احدكم من النوم فلا يغمس يده في وضوءه حتي يغسلها ثلاثا فان احدكم لا يدري اين باتت يده الخ

The usual beginning—

باب تاويل قول الله عز وجل اذا قمتم الي الصلوة الخ

is given here on the margin.

Author: Abû 'Abdarrahmân Ahmad bin Shu'aib bin 'Alî bin Sinân bin Bahr al Khurâsânî, ابو عبد الرحمن احمد بن شعيب بن علي بن منان, was born in Nasâ' in Khurâsân A.H. 215 = A.D. 830, where he studied Hadîṣ under سعيد بن قتيبة (d. A.H. 240 = A.D. 855). He travelled to Hijaz, 'Irâq, Egypt, and Syria, and studied under the following traditionists:—

اسحق بن راهويه (d. A.H. 233 = A.D. 848),

هشام بن عمار (d. A.H. 245 = A.D. 860),

ابو كريب محمد بن العلاء (d. A.H. 248 = A.D. 863),

محمد بن نصر المروزي (d. A.H. 244 = A.D. 859),

and finally settled in Egypt. According to *Ikmāl*, fol. 229<sup>a</sup>, Ḥusn al Muḥāḍarah, fol. 170, and Ḥāj. Khal., vol. i., p. 479, the author made the present abridgment at the request of a certain Amir of Egypt. It is stated in Ḥuffāz, vol. ii., p. 268, that the Khāṣa'is 'Alī of Nasa'i, in which he restricted himself wholly to the praise of 'Alī the 4th Khalīf, led the public to accuse him of professing the Shi'i doctrine. He was, however, able to convince them that he wrote it specially for the people of Damascus, whom in the course of his journeys he had found to have no regard for 'Alī. As this abridgment contains a selection of Ṣaḥīḥ Ḥadīṣ only, it is regarded as one of the canonical collections of traditions. Nasa'i died in A.H. 303 = A.H. 915.

Besides the works mentioned in Brock., vol. i., p. 162, the following are enumerated in Ḥuffāz, vol. ii., p. 268, Ḥusn al Muḥāḍarah, fol. 170<sup>a</sup>, and *Ikmāl*, fol. 229<sup>a</sup> :—

(1) فضائل صحابة (2) مناسك (3) مسند مالك

(4) مسند علي

For the author's life see: *Yâqût*, vol. iv., p. 777; Ḥuffāz, *loc. cit.*; *Ansâb-u-Sam'ânî*, fol. 357; Ibn *Khallikân*, vol. i., p. 20; *Mir'ât al Janân*, fol. 185<sup>a</sup>; Ḥāj. Khal., vol. i., p. 479.

The present work has been printed in Delhi, 1850; Cawnpore, 1882; and Cairo, 1895.

From the following note—

ميون البداية جمادي الاولى ١٢٣٩ هـ

made by the scribe on the margin of the title-page, it appears that the scribe commenced to transcribe the copy in Jumād I. A.H. 1239.

The present volume ends with كتاب الزكوة.

## No. 216.

fol. 227; lines 20; size 12 $\frac{1}{4}$  × 8; 9 × 6.

## VOL. II.

Continuation of the above, ending as usual with the last Ḥadīṣ of Al Mujtabâ.

Both the volumes are written in good *Naskh*, foll. 102-227 are supplied in a later hand.

Colophon runs thus:—

• • آخر كتاب الاشربة وهو اخر كتاب المجتبى

---

### No. 217.

foll. 303; lines 25; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $10 \times 5$ .

A correct and complete copy containing both vols. i. and ii. of the above work, beginning as usual with the chapter—

تأويل قول الله عز و جل يا ايها الذين امنوا اذا قمتم الي  
الصلوة الخ

Written in ordinary *Nasta'liq*.

Dated A.H. 1258.

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### No. 218.

foll. 57; lines 24; size  $8 \times 8\frac{1}{2}$ ;  $8 \times 5$ .

A good and old, but unfortunately incomplete, copy of the preceding work. It has been divided by the scribe into several parts, of which the present copy contains the 7th and 8th parts and a portion of the 10th.

Part vii., foll. 1-36, begins abruptly thus:—

عن الزهري قال اخبرني سالم عن ابيه قال رأيت النبي صلي  
الله عليه و سلم اذا اعجله السير في السفر يؤخر صلوة المغرب  
حتي يجمع بينهما و بين العشا

Corresponds with foll. 33-72\* of the preceding copy, and ends thus:—

نجز الجزء و يتلوه انشاء الله تعالى في الذي يليه باب السلام

Part viii., foll. 37-56<sup>b</sup>, begins with the chapter—

السلام

and ends with the chapter—

قدر الثروة في صلوة الكسوف

Corresponds with foll. 72<sup>a</sup>-90<sup>b</sup> of the preceding copy:—

الجزء الثامن من السنن المأثورة عن رسول الله صلى الله عليه وسلم تأليف أبي عبد الرحمن أحمد بن شعيب بن بحر النسائي رواية أبي بكر أحمد بن محمد بن إسحاق البستي عنه رواية القاضي أبي نصر أحمد بن الحسين بن الكبار رواية الشيخ أبي محمد عبد الرحمن بن حمد الدوني مساعاً للشيخ أبي الحسن سعد الخير بن محمد بن سهل الانصاري

Part x. (part), foll. 57<sup>a</sup>-57<sup>b</sup>, begins with the chapter—

الامر بالوتر

and ends with a portion of—

باب وقت الوتر

Corresponds with fol. 101<sup>a</sup>.

The MS. has been annotated by several famous traditionists of the 6th century A.H., such as—

ابو الفضل محمد بن ناصر بن محمد بن علي البغدادي  
(d. A.H. 550 = A.D. 1153)

ابو البركات عبد الرحمن بن محمد  
(d. A.H. 577 = A.D. 1180)

ابو النجيب عبد التاهر بن عبد الله بن محمد بن عمرو السهروردي  
(d. A.H. 563 = A.D. 1166)

ابو الفرج عبد الرحمن بن علي بن محمد الجوزي  
(d. A.H. 597 = A.D. 1200)

and others who had studied the present work under—

ابو الحسن سعد الخير بن محمد بن سهل الانصاري

(d., according to Mir'at al Janân, fol. 313<sup>b</sup>, A.H. 541 = A.D. 1144).



Some of the notes mention the fact that the four daughters of سعد الخير الانصاري, viz. فاطمه - زينب - ليلى - رابعة, had studied the present work under their father.

Written in good Naskh.

### No. 219.

fol. 67; lines 33; size  $11\frac{1}{2} \times 8$ ;  $9 \times 6$ .

زهر الربى علي المجتبى

## ZUHAR AR RUBÂ 'ALÂ AL MUJTABÂ.

A commentary on Nasa'i's Mujtabâ, by 'Abdarrahmân as Suyûfî (for his life, see above, pp. 3, 4), on the model of his commentary on Bukhârî (see no. 168).

Beginning:—

الحمد لله لاتصلى منه و الصلوة و السلام علي محمد الذي  
اشرفت انواره

He says in the preface that the want of a commentary on Nasa'i's Mujtabâ induced him to write the present one. The preface includes a short biographical notice of Nasa'i. The Mujtabâ has been printed with the present commentary in Delhi, 1850; Cawnpore, 1882; Cairo, 1895.

According to the colophon, Suyûfî wrote the present commentary in A.H. 904:—

قال المؤلف رحمه الله تعالى فرغت من تاليفه يوم الجمعة عاشر  
ربيع الاول سنة اربع وتسعمائة

Written in good Naskh.

Dated Medina, A.H. 1115.

تم زهر الربى علي المجتبى سنن الامام النسائي رحمه الله  
بعد صلوة الظهر بساعة من نهار السبت لخمس مضت من شهر

شوال من شهور سنة ١١١٥ علي يد الثقيف محمد بن جابر في المدينة المنورة

محمد بن جابر Scribe

No. 220.

fol. 350; lines 19; size  $11\frac{1}{2} \times 6$ ;  $8 \times 4$ .

سنن ابن ماجه

SUNANU IBNI MÂJA.

The 6th canonical collection of traditions.

Author: Abû 'Abdallâh Muḥammad bin Yazîd al Qazwînî, أبو عبد الله محمد بن يزيد القزويني, commonly called Ibn Mâja (born A.H. 209 = A.D. 824). He studied Ḥadîṣ under the traditionists أبو طاهر (d. A.H. 254 = A.D. 868), أبي شيبه (d. A.H. 235 = A.D. 850), and هشام بن عمار (d. A.H. 245 = A.D. 859), and several authors of repute have taken him as their authority for Ḥadîṣ.

He died in A.H. 273 = A.D. 886.

See for his life: Yâqût, vol. iv., p. 90; Ibn Khallikân, vol. i., p. 484; Ḥuffâz, vol. ii., p. 209; Mir'ât al Janân, fol. 171<sup>b</sup>; Hâj. Khal., vol. i., p. 477; Brock., vol. i., p. 163.

Beginning:—

قال انا ابو زرعة طاهر بن محمد بن طاهر المدمسي الصوفي . . . باب اتباع سنة رسول الله صلى الله عليه وسلم حدثنا ابو بكر بن ابي شيبه حدثنا شريك عن الاعمش عن ابي صالح عن ابي هريرة قال قال رسول الله صلى الله عليه وسلم ما امر تكلم به فخذوه وما نهيتكم عنه فانتهوا

This work is divided into thirty-two Bâbs, subdivided into 1,500 chapters, and contains 4,000 Ḥadîṣ.

Some authorities take Muwaṭṭa' as the 6th canonical collection of traditions, against the opinion of the majority who give that place to Sunan i Ibn i Mâja. Dahabî and Yâfi'î mention Ibn Mâja as a historian

and one well versed in Tafsîr, and Ibn Khallikân says that Ibn Māja wrote a commentary on the Qur'ân and a history, which, however, do not seem to be in existence.

For other copies see Paris, 706; Br. Mus., 1564; Alger, 492-3; Ragib, 259-60; A. S., 542-44; Köper, 293.

The work has been lithographed in Delhi, 1282.

The colophon runs thus:—

آخر كتاب من ابن ماجة — الحمد لله رب العالمين و صلي  
الله علي محمد و اله و اصحابه اجمعين تمام شد ابن ماجة بتاريخ  
بست و دويم شهر ذي الحجة ١٢٦٦  
س

Written in good Nasta'liq.

Dated A.H. 1262.

Scribe سيد بهادر علي

#### No. 221.

fol. 189; lines 21; size 10 × 7; 8 × 4½.

شرح سنن ابن ماجة

### SHARḤU SUNANI IBNI MĀJA.

The 2nd part or Juz of the commentary on Ibn Māja (جزء ثاني) (من شرح ابن ماجة), containing the commentary on the chapter—

تحت كل شعر جنابة

and ending with the commentary on the chapter—

النهي عن انشاء السؤال في المسجد

Commentator: Abū 'Abdallah Muḡlaṭā'i bin Qilij bin 'Abdallah 'Alâ-addin al Bakjari al Ḥikri al Ḥanafî, بن قليج, was born in A.H. 698 = A.D. 1290. He studied most branches of Muhammadan literature, but was a specialist in biography and tradition. He was appointed teacher of Ḥadîṣ in Madrasah Zāhiriyyah in Cairo. Ḥusn al

Muḥāḍarah, fol. 174, says that he wrote more than a hundred works, but few of them are known to his biographers. He died in A.H. 762 = A.D. 1361. See Ad Durar al Kāminah, fol. 540\*; Ḥusn al Muḥāḍarah, fol. 174\*; Hāj. Khal., vol. i., p. 477; Brock., vol. ii., p. 48.

Beginning:—

باب تحت كل شعر جناة حدثنا مضر بن علي الجهضمي ثنا  
الحرف بن وجيه ثنا مالك بن دينار عن محمد بن سيرين عن  
ابي هريرة قال قال رسول الله صلى الله عليه وسلم ان تحت كل  
شعر جناة فاعسلوا الشعر واتقوا البشر قلت هذا حديث لما رواه  
ابو داود اتبعه الحرف حديثه منكر وهو ضعيف كذا في كتاب  
اللولوي الخ

Besides the works mentioned by Brock., vol. ii., p. 48, the following are enumerated in Tāj at Ṭabaqāt, vol. viii., part i., fol. 381:—

- |                      |                       |
|----------------------|-----------------------|
| (1) شرح صحيح البخاري | (3) ذيل علي التهذيب   |
| (2) ذيل على المؤلف   | (4) جمع اوهام التهذيب |
| والمختلف             | (5) شرح ابي داود      |

The following colophon gives the date of composition A.H. 739:—

آخر الجزء الثاني من (sic) ويتلوه الجزء الثالث باب الصلوة  
في اعطان الابل فرغ من هذه المجلدة في شوال سنة تسع وثلاثين  
وسبعمائة

The colophon is followed by a note, signed by the commentator, in which he says that in A.H. 741 he himself arranged the folios of this MS. in the Zāhiriyyah Madrasah. The handwriting of the note and of the text are the same; the present copy is thus an autograph.

الحمد لله امتن الله تعالى لجمع هذه المجلدة بالمدرسة الظاهرية  
وذلك في مستهل صفر احدى واربعين وسبعمائة مغلطائي

There are marginal notes throughout the copy.

Written in good Naskh.

Dated A.H. 739.

## No. 222.

fol. 49; lines 33; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $9 \times 6\frac{1}{2}$ .

مصباح الزجاجة على سنن ابن ماجه  
**MISBÂḤ AZ ZUJÂJAH 'ALÂ SUNANI**  
**IBNI MÂJA.**

A commentary on the Sunan of Ibn Mâja, following the same lines as the author's commentaries on the other five canonical collections of traditions.

Author: 'Abdarrahmân bin Abî Bakr as Suyûfî, عبد الرحمن بن أبي بكر السيوطي (see above, no. 219).

Beginning:—

الصد ذي الجلال والاکرام والصلوة والسلام على رسوله محمد  
 سيد الانام النح

In the preface, which contains a short life of Ibn Mâja, he says that he promised in his commentary on Bukhârî (see Tawshih, fol. 1\*) to write a commentary on each of the six canonical collections:—

وقد عزميت على ان اضع على كل من الكتب الستة كتابا على  
 هذا النمط

The colophon runs thus:—

هذا اخر تعليق على سنن ابن ماجه والصد لله على كل حال  
 ووافق الفراغ من رقم هذه النسخة المباركة ضحوة نهار الاثنين  
 ٢٨ من شهر شوال من سنة ١١١٦ من الهجرة النبوية على صاحبها افضل  
 الصلوة واذكى السلام بالمدينة المنورة على يد افقر العباد واحوجهم  
 الى ربه اللطيف القادر محمد بن جابر غفر الله له ولوالديه ولمشائخه  
 ولاحبابه ولاخوانه في الله والصد لله رب العالمين

The present commentary and the انجاح الحاجة by 'Abd al Gani were lithographed on the margin of the edition of Ibn Mâja published in Delhi, A.H. 1282.

For other copies see Br. Mus., 1564; Alger, 492-3; Raġib, 259-60; Brock., vol. i., p. 163.

Written in ordinary Naskh in Medina, A.H. 1116.

Scribe محمد بن جابر

• •

### No. 223.

fol. 415; lines 30; size  $13\frac{1}{2} \times 10$ ;  $9 \times 6$ .

## جامع الأصول إلى احاديث الرسول

## JÂMI' AL UŞÛL ILÂ AHÂDÎŞ AR RASÛL.

A collection of the traditions of Bukhârî, Muslim, Muwaţţ'a', Tur-muđî, Abû Dâ'ûd and Nasa'i, in two volumes.

By Majdaddîn Abû as Sa'âdât al Mubâarak bin Abî al Karam Muḥammad bin Muḥammad bin 'Abdalkarim bin 'Abdalwâhid ash Shaibânî Ibn al Aşir al Jazari, مجد الدين أبو السعادات المبارك بن أبي الكرم محمد بن محمد بن عبد الكريم بن عبد الواحد الشيباني ابن الأثير الجزري.

### VOL. I.

Beginning:—

الحمد لله الذي اوضح لمعالم الاسلام سبيلا وجعل السنة للاحكام

دليلا

The author was born, A.H. 544 = A.D. 1149, in Jaziratu Ibn 'Umar, where he was brought up and educated. He travelled to Maṣṣal (where he settled permanently) and Bagdâd, and amassed a vast knowledge in all the branches of Islamic literature. According to his own statement, fol. 18-19\*, he attended lectures on the following six works under several traditionists:—

I. Bukhârî, in Maṣṣal, A.H. 588 = A.D. 1192, under—

شيخ جمال الدين زين الاسلام أبو عبد الله محمد بن محمد بن

سرايا بن علي بن نصر بن أحمد بن علي

II. Muslim, in Maṣṣal, A.H. 585 = A.D. 1189, under—

أبو ياسر عبد الوهاب بن هبة الله بن عبد الوهاب البغدادي  
from whom he received a sanad for narrating the Ḥaḍīṣ of Muslim—and  
ضياء الدين شيخ الاسلام أبو احمد عبد الوهاب بن علي بن علي  
الامين

III. Muwaṭṭā', in Maṣṣal, A.H. 588 = A.D. 1192, under—

أبو بكر يحيى بن سعيد بن تمام القرطبي الأزدي

IV. Turmuḍī, in Baġdād, A.H. 586 = A.D. 1190, under the aforesaid—

أبو احمد عبد الوهاب

V. Abū Da'ūd, in Baġdād, under the same.

VI. Nasa'ī, in Baġdād, A.H. 586 = A.D. 1190, under—

أبو القاسم بن نعيم بن صدقة

His two younger brothers, 'Izzaddīn Abū 'l Ḥasan (*d.* A.H. 630 = A.D. 1232) and Diyā'addīn (*d.* A.H. 637 = A.D. 1239), were also specialists in some branches of Arabic literature, and the former composed the famous historical work, *Al Kāmil*. Abū 'l Barakāt al Musta'fi remarks that Majdaddīn was a famous scholar of his age (see Ibn *Khallikān*, vol. i., p. 441). He at first entered the service of Mujaḥhidaddīn Qā'imāz (قايماز) bin 'Abdallāh (*d.* A.H. 595 = A.D. 1199), the Governor of Maṣṣal, for writing letters to kings and nobles; and subsequently, of 'Izzaddīn Muṣ'ūd I. (A.H. 576-589 = A.D. 1180-1193), the fifth king of the Atābaks of Maṣṣal. After the death of 'Izzaddīn Muṣ'ūd I., he continued to enjoy the same favour from the king's son, Arslān Shāh I. (A.H. 589-607 = A.D. 1193-1210). An attack of paralysis compelled him to retire from the royal service. Ibn *Khallikān* says that Majdaddīn spent his last days in the composition of books and in prayer, and that he was constantly surrounded by scholars, who helped him in his literary productions. Majdaddīn built a rest-house in a village of Maṣṣal, and bequeathed all his property for the endowment of the same under a trust deed. Shortly afterwards he died, in A.H. 606 = A.D. 1209.

For his life and works see: Ibn *Khallikān*, vol. i., p. 441; *Mir'āt al Janān*, fol. 377<sup>a</sup>; *Subkī*, vol. vi., fol. 274; *Isnāwī*, fol. 48<sup>a</sup>; Ibn *Shahba*, fol. 67<sup>a</sup>; *Haj. Khal.*, vol. i., p. 244; *Brock.*, vol. i., p. 357.

The confusing arrangement and omissions of Ḥaḍīṣ in the *Tajrid* (a similar collection of Ḥaḍīṣ by Ibn Ruzain, *d.* A.H. 513 = A.D. 1119)

induced him to write the present work. He supplied all the omissions, arranged the Ḥadīṣ in a more systematic order, and gave explanations of all difficult Ḥadīṣ. He mentions the Jam' bain aṣ Ṣaḥīḥain (see No. 204 in this volume) as his source for Bukhārī and Muslim, and for the remaining four he relied on his own copies of the works. •

The following abbreviations have been observed in the present work: ب for Bukhārī, م for Muslim, ط for Muwatta', د for Abū Dā'ūd, ن for Nasa'ī. The work is divided into three Rukns: I. deals with the science of tradition and the author's Isnād; II. contains Ḥadīṣ arranged in alphabetical order, subdivided into 129 Books, 131 Bābs, 513 Faṣls, and 291 Far's, followed by an appendix, called كتاب اللواحق, dealing with Ḥadīṣ omitted from Rukn II.; III. contains explanations of difficult Ḥadīṣ, lives of the Prophet, his descendants and companions, and a detailed description of the contents of the work, subdivided into three Fanns and six Qisms.

The present volume comprises Rukn I. and the first portion of Rukn II., ending with the letter ط.

The title of the work is written on a gilt ground, within a golden circle.

### No. 224.

fol. 392; lines 30; size 13½ × 10; 9 × 6.

### VOL. II.

Continuation of the same, containing the latter half of Rukn II. and the whole of Rukn III. It begins with the letter ع thus:—

حرف العين ويشتمل على ستة كتب - كتاب العلم - كتاب العقو -  
كتاب العتق - كتاب العدة - كتاب العارية - كتاب العبري - الكتاب  
في العلم وفيه ستة فصول الفصل الاول في العلم عليه

For other copies of the work see: Berlin, Nos. 1311-16; Br. Mus. Suppl., No. 145; Jeni, 181-93; Cairo, i., 294; Rampore Library, Nos. 66-70.

Both the volumes are written in beautiful Naskh. Dated A.H. 843.

Scribe محمد بن مرتضى بن المجتبى الحسيني



## No. 225.

fol. 351; lines 25; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

الفصول شرح جامع الأصول

AL FUSŪL SHARHU JĀMI' AL UṢŪL.

A rare commentary on the preceding work.

The name of the commentator is not given anywhere in the work, but on the title-page the following note, by an anonymous writer, says that it was composed by 'Ali bin Ḥusāmaddin al Muttaqi, علي بن حسام الدين المتقي (d. A.H. 977 = A.D. 1569; see Brock., vol. ii., p. 384). هذا الكتاب هو من مؤلفات الشيخ علي بن حسام الدين المتقي ويخط مؤلفه

The biographers of 'Ali bin Ḥusāmaddin do not mention the present work in the list of his compositions, but on comparing the present MS. with the autograph copy of Jawāmi' al Kilam, جوامع الكلم, by this author, see Hand-list, No. 1411, it is found that the handwriting of the two MSS. is identical. This fact, and the frequent corrections and alterations in the present MS., support the statement of the anonymous note, and leave little doubt that the present copy is an autograph of 'Ali bin Ḥusāmaddin.

Beginning:—

الحمد لله الذي امرنا بالاعتداء بالسنة واعطانا علمها بالمنة

The commentator in the preface says that he undertook the present work in view of the fact that to his knowledge there did not exist any commentary on the Jāmi' al Uṣūl.

The colophon runs thus:—

حفظنا الله تعالى من آفات الدارين وعصمنا الله من ايذاء الظالمين ونصرنا على المنافقين واعاذنا من عذاب الكافرين

Written in good Naskh.

Not dated, apparently 10th century A.H.

## No. 226.

fol. 187 ; lines 27 ; size  $11 \times 9$  ;  $8\frac{1}{2} \times 6$ .

تجريد الأصول من احاديث الرسول

TAJRÎD AL UṢŪL MIN AHĀDÎṢ  
AR RASŪL.

An abridgment of the Jāmi' al Uṣūl, excluding the Isnād and repeated Ḥadīṣ, in two volumes.

## VOL. I.

Beginning:—

الحمد لله رب العالمين حمد الشاكرين والصلوة والسلام على  
سيد المرسلين

By Hibatallah bin Qāḍī al Quḍāt Najmaddīn bin 'Abdarrahīm bin Qāḍī al Quḍāt Shamsaddīn Ibrāhīm bin al Bārīzī al Ḥamawī, هبة الله بن قاضي القضاة نجم الدين بن عبد الرحيم بن قاضي القضاة شمس الدين ابراهيم بن البارزي الصموي, who was born in Ilamāt, in A.H. 645 = A.D. 1247, and studied under his father, grandfather, and some others, such as Shaikh 'Izzaddīn Abū 'l 'Abbās Aḥmad bin Ibrāhīm al Wāsiṭī al Fāruṣī (d. A.H. 694 = A.D. 1294), and Jamāladdīn Muḥammad bin 'Abdallāh bin Mālik (d. A.H. 672 = A.D. 1273). He received a sanad from Shaikh 'Izzaddīn bin 'Abdassalām (d. A.H. 660 = A.D. 1262). In a short period he made himself master and specialist in Muḥammadan Law, and surpassed all the scholars of his age in that branch of learning. He secured for himself a world-wide reputation and general respect, and in a short time became Qāḍī of his native place, a post which was held by his ancestors in times past. The fact that he did not accept any salary or remuneration for the post testifies to his pious feelings. Even when discharging the responsible duties of Qāḍī, he did not give up the idea of learning, and devoted part of his time to composition. It is stated in Tabaqāt Ibn Shahba, on the basis of reliable authorities, that he composed nearly fifty works, and collected a large number of books for his own use. He repeatedly performed pilgrimages, became blind in his latter days, and died in A.H. 728 = A.D. 1338.

For his life and works see: Subkī, vol. vii., fol. 300; Ad Durar al Kāminah, vol. ii., fol. 637; Ibn Shahba, fol. 131<sup>b</sup>; Ḥāj. Khal., vol. i., p. 244; Brock., vol. ii., pp. 86 and 116.

The author in the preface says that he studied the *Jâmi' al Uṣûl* under *Ẓayn al-dīn Abū al-ʿabās Aḥmad bin Abī al-karīm al-waṣṣṭī*, who studied under *Majdaddīn*, the author of *Jâmi' al Uṣûl*. He further adds that as the work, *Jâmi' al Uṣûl*, was a lengthy one, it was not utilized by the public, hence the present abridgment. The *Isnâds*, repeated *Ḥadīṣ*, and commentaries on *Ḥadīṣ*, with few exceptions, are omitted.

Beside the present work and works mentioned in Brock., vol. i., p. 388, vol. ii., pp. 86, 116, the following works of the author are enumerated by *Ibn Shāḥba* in his *Ṭabaqāt*, fol. 131<sup>b</sup>:—

- (1) *روضات الجنان في تفسير القرآن*
- (2) *المجتبى*
- (3) *شرح الشاطبية*
- (4) *كتاب الوفا*
- (5) *شرح البهجة*
- (6) *كتاب المجهود من مسند امام الشافعي*
- (7) *تمميز العجز*
- (8) *الدرة في صفه الجح والعموة*
- (9) *كتاب الزيد*
- (10) *كتاب المبترك في الجمع بين مسائل المصنوع والمختصر*

The present work is mentioned in *Köpr.*, 257; *Jeni*, 138.

On the title-page it is noted within a red circle that the present copy was transcribed for the library of *Ḥusain bin Abī Bekr bin Ibrāhīm an-Nazīlī*, a scholar of the 10th century A.H.

برسم خزانة الفقيه الاوحد النبيه الاحمد الوجيه شرف الدنيا  
والدين الحسين بن ابي بكر بن ابراهيم النزيلي

The aforesaid *Ḥusain bin Abī Bekr* records in the margin of the title-page the date of birth of his son, *Abū Aḥmad Abū 'l Maḥāsīn*, in A.H. 911.

ولد الولد السعيد المبارك الرشيد الميمون الجمعة ان شاء الله  
تعاملى ابو احمد ابو المعاسن بن حسين بن ابي بكر بن داود النزيلي  
شهر ربيع الاخر سنة احد عشر وتسعمائة انبته الله نبات الصالحين الخ

Three foll. before the title-page contain a few sanads and quotations from different works on Ḥadīṣ.

Foll. 1<sup>b</sup>-2<sup>b</sup> contain a sanad for narrating the Ḥadīṣ contained in the present work and reciting other works on different branches of Muḥammadan learning, granted by 'Abdarrahmān bin Abi Bekr as Ṣiddīqī bin Ibrāhīm bin Aḥmad bin Zaid, in A.H. 912, to his son, whom he calls Najīb.

### بسم الله الرحمن الرحيم

الصد لله رب العالمين على ما انعم وعلوته على سيدنا محمد المصطفى وعلي آله اهل الصدق والوفا واصحابه النجباء الانقياء وبعد فقد اجزت الولد النجيب من امده الله بمواد توفيقه وابان له المنهج الواضح من طريقته وجملة خلفا صالحا من سلفه . . . روايه كتب التفسير والحديث والفقه واللغة والاصول والفرائض والصاب وكلما يجوزني روايته . . . انتهت هذه الاجازة يوم الاثنين والتاسع والعشر من شهر ذي القعدة عام اثنا عشر وتسعمائة . . . كتب ذلك الفقير المقيير المعترف بالقصور والتقصير عبد الرحمن بن ابي بكر الصديق بن ابراهيم بن احمد بن زيد وكذلك قرا علي الولد المذكور جميع كتاب تجريد الاصول المختصر من جامع الاصول في احاديث الرسول للامام العلامة شرف الدين عبد الرحيم الصولي الشهير بالبارزي وقد اجزت له روايته الخ

Foll. 2<sup>b</sup>-3<sup>a</sup> quote a different work on Ḥadīṣ.

Fol. 3<sup>b</sup> contains a sanad, dated A.H. 1044, granted by 'Abdallah, the grandson of Husain bin Ibrāhīm an Nazili, to his son.

Written in good Naskh.

Dated A.H. 901.

علي بن داؤد بن احمد الغبي الصبي Scribe

## No. 227.

fol. 111; lines 32; size  $12\frac{3}{4} \times 9$ ;  $9\frac{1}{2} \times 7$ .

## VOL. II.

Continuation of the same, beginning:—

ترجمة الابواب التي اولها ضاد ولم يرو في عرف الضاد . . . . .  
حرف الضاد وفيه كتابان

Written in a later ordinary Naskh. Dated A.H. 1185.

Scribe الحسن بن محمد بن يحيى

## No. 228.

fol. 330; lines 34; size  $13 \times 8$ ;  $10 \times 5\frac{1}{2}$ .

تيسير الوصول الى جامع الأصول

## TAISÎR AL WUŞÛL ILÂ JÂMI' AL UŞÛL.

Another abridgment of the Jâmi' al Uşûl, arranged in alphabetical order.

By Abû 'Abdallâh 'Abdarrahmân bin 'Alî bin Muḥammad bin 'Umar bin 'Alî bin Yûsuf Wajihaddîn ash Shaibânî az Zabidî bin Daiba', أبو عبد الله عبد الرحمن بن علي بن محمد بن عمر بن دايع, who was born in Zabid, A.H. 866 = A.D. 1461. A few months after his birth his father 'Alî went to India, where he died in A.H. 876 = A.D. 1471; hence 'Abdarrahmân was brought up by his maternal grandfather, Sharafaddîn Abû 'I Ma'rûf Ismâ'il bin Muḥammad al Mubârizî, شرف الدين أبو المعروف اسماعيل بن محمد المبارزي (d. A.H. 884 = A.D. 1479), who took every possible care and interest in his education, and trained him personally. He also received education

from his maternal uncle, Muḥammad Taiyib bin Ismā'il bin Muḥammad al Mubārizī, محمد طيب بن اسماعيل بن محمد البارزي. In A.H. 883 he studied *Kitāb al-Zūd* (a work on jurisprudence by Hibatallāh, d. A.H. 728 = A.D. 1338) under 'Umar bin Muḥammad al Ash'arī (d. A.H. 887 = A.D. 1482). At the end of the same year he went to Mecca with only seven Dinars, which he had inherited from his father, and performed his first pilgrimage. He returned from Mecca to Zabid four days after his grandfather's death in A.H. 884 = A.D. 1479, and stayed there for about a year with his uncle, and at the end of 885 A.H. = A.D. 1480, he proceeded to Mecca for the second time, and then returned again to Zabid, where he visited Aḥmad bin Aḥmad bin 'Abdallaṭif az Zabidī, احمد بن احمد بن عبد اللطيف الزبيدي (d. A.H. 893 = A.D. 1487), and studied under him the six canonical collections of traditions and other collections of Ḥadīṣ, and after completing his study under him he attended lectures on jurisprudence under Jamāladdin Abū Aḥmad aṭ Ṭabarī. In A.H. 896 = A.D. 1490 he performed a third pilgrimage, and in A.H. 897 = A.D. 1491 met Muḥammad bin 'Abdarrahmān as Sakḥāwī, محمد بن عبد الرحمن السخاوي (d. A.H. 902 = A.D. 1497) in Mecca, and attended lectures on Ḥadīṣ under him. He then returned to Zabid and composed *Buġyat al Mustafid* and *Kaṣṣ al-karm* (a history of Zabid, which was highly appreciated by Shihābaddin al Malik az Zāfir 'Āmir bin Ṭāhir (A.H. 894-923 = A.D. 1488-1517), the fourth king of the Ṭāhirids of Yaman, who called the author to his court in Yaman, and showed him great favour. A few months afterwards he made an abridgment of the *Buġyat al Mustafid*, and entitled it *Al 'Iqd al Bāhir fī Tārīkh dawlati banī Ṭāhir*, العقد الباهر في تاريخ دولة بني طاهر, dealing particularly with the accounts of the Ṭāhirid Dynasty. Soon after he was appointed a teacher of Ḥadīṣ, in Zabid, where he continued to deliver lectures till his death in A.H. 944 = A.D. 1537.

For his life see: An Nūr as Sāfir, fol. 214; Hāj. Khal., vol. i., p. 275.

Beginning:—

الصد لله الذي يسر الوصول الى جامع الاصول من حديث الرسول

The author in the preface mentions that sanads for narrating Ḥadīṣ of the Tajrid al Uṣūl were granted to him by Aḥmad bin Aḥmad az Zabidī and Muḥammad bin 'Abdarrahmān as Sakḥāwī. The author at the end gives the date of composition, A.H. 916.

For other copies compare Paris, 730; Alger, 498; Rāgib, 251; Cairo, 293.

This work has been lithographed in Calcutta, A.H. 1252 = A.D. 1836.

Beside the present work and works mentioned by Brock., vol. ii., p. 480, the following are enumerated in *An Nûr as Sâfir*, fol. 223<sup>a</sup> :—

- كتاب غاية المطلوب (1)
- • كشف الكرمه (2)
- مصباح المشكاة (3)
- كتاب المعراج (4)
- مولد النبي (5)

The following colophon, written on a gilt ground within two circles on foll. 329<sup>b</sup> and 330<sup>a</sup>, says that the present copy was transcribed by Aḥmad bin Ṣalāh al Khawḷānī for Bilāl Muḥsin bin Aḥmad Rājih :—

الحمد لله الذي وفقني لا تمام هذا الكتاب الجليل النفيس بعد  
صلواة العصر من نهار الخميس لعله ثامن عشر شهر ربيع الاول من  
شهور سنة اثنين وخمسون ومائة بعد الالف من الهجرة النبوية علي  
صاحبها افضل الصلوة والسلام وانا افقر عباد الله اليه واحوجهم  
لديه . . . احمد بن صلاح الخولاني . . . برسم مالكة الاخ المصعب في  
الله الكريم المسامح بال محمد بن احمد راجع الخ

Written in good Naskh.

Dated A.H. 1152.

#### No. 229.

fol. 253; lines 32; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 6$ .

### تحفة الاشراف بمعرفة الاطراف

### TUḤFAT AL AṢHRÂF BI MA'RIFAT AL AṬRÂF.

A collection of the traditions of the six canonical collections, and of the following works on tradition which are, in the author's opinion, equivalent to the six canonical collections in genuineness and some other respects.

- (1) كتاب الشائل by Turmuḍī.
- (2) كتاب العلل by Tarmuḍī.
- (3) عمل اليوم والليلة by Nasa'ī.
- (4) كتاب المراسيل by Abū Dā'ūd.

The traditions are arranged under the Musnad of those Ṣaḥābī (Companions of the Prophet) from whom the Ḥadīṣ is narrated. The names of the Ṣaḥābī are arranged in alphabetical order. The entire work is in four volumes.

#### VOL. I.

Beginning:—

الحمد لله رب العالمين واشهد ان لا اله الا الله وحده لا شريك له  
اله الاولين والآخرين واشهد ان محمدا عبده ورسوله ام المتقين وخاتم  
النبيين الخ

Author: Abū 'l Ḥajjāj Yūsuf bin 'Abdarrahmān bin Yūsuf bin Jamāladdīn al Mizzī al Qudā'i al Kalbī ash Shāfi'i, أبو الحجاج يوسف بن عبد الرحمن بن يوسف بن جمال الدين المزني القضاعي الكلبي الشافعي, was born in Ḥalab A.H. 654 = 1254 (Broek., vol. ii., p. 64, wrongly fixes birth in A.H. 643), and was taken as a child by his father to Mizza, where he was brought up. In A.H. 675, he studied under 'Alī Ibn Abī 'l Khair and others the six canonical collections and the following works:—

- (1) كتاب الحليه
- (2) مسند امام احمد بن حنبل
- (3) معجم طبراني

In A.H. 683 he left Mizza for Arabia and Egypt, where he attended lectures on different branches of Arabic literature, and soon distinguished himself as a traditionist and scholar. In A.H. 704 he came to Damascus, and settled there permanently. For the next twenty-three years and a half he taught Ḥadīṣ in the Ashrafiya Madrasah. From A.H. 727 he devoted his time to composition and transcribing MSS. (he is known as a good scribe), and in A.H. 742 = A.D. 1314 he died.

For his life and works see: Ḥuffāz, vol. iv., p. 290; Isnāwī, fol. 452; ad Durar al Kāminah, vol. ii., fol. 681; Ṭabaqāt, by Ibn Shaliba, fol. 149<sup>b</sup>.

In the preface he says that he relied on the collections of Ḥadīṣ by



Bukhārī and Muslim, and on the works اطراف الصحيحين (which are a sort of index to the Ḥaḍīṣ of Bukhārī and Muslim), two independent works bearing the same name, by Ibrāhīm bin Muḥammad ad Dimishqī (d. A.H. 401 = A.D. 1010), and Khalaf bin Muḥammad al Wāsiṭī (d. A.H. 401 = A.D. 1010).

For the Ḥaḍīṣ of the remaining four canonical collections, and for the four works on Ḥaḍīṣ mentioned above, the author relied upon the work الاشراف علي معرفه الاطراف, by Abū 'l Qāsim bin 'Asākir (d. A.H. 571 = A.D. 1175). Abū 'l Ḥajjāj prefers the arrangement and style of اشراف, consequently he observed the same style and arrangement in his own work. He began the work in A.H. 696 and completed it in A.H. 722 :—

وكان الشروع فيه يوم عاشورا سنة ست وتسعين وستمائة وختم  
في الثالث من ربيع الاخر سنة اثنى وعشرين وسبعائة

For other copies of the work see Berlin, nos. 1374-57, and Alger 499-500.

Written in good Naskh, in different hands.

Not dated, apparently 10th century A.H.

### No. 230.

fol. 172; lines 32; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 6$ .

Vol. II. and a portion of Vol. III. of the same.

#### VOL. II.

Beginning :—

من مسند عبد الله بن عباس بن عبد المطلب بن هاشم القرشي الخ

Vol. II. ends on fol. 101<sup>a</sup>, and on 102<sup>b</sup> Vol. III. begins thus :—

عبيد الله بن عبد الله بن عمر الخطاب

and ends abruptly with the following heading—

من مسند عبد الله بن عمر الخطاب

Written in ordinary Naskh by different hands.

Not dated, apparently 10th century A.H.

## No. 231.

fol. 224; lines 32; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 6$ .

Continuation of Vol. III. of the same.

Beginning:—

ومن مسند عبد الله بن عمر بن هلال

Written in ordinary Naskh.

Dated A.H. 1259.

## No. 232.

fol. 314; lines 32; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 6$ .

Vol. IV. of the same.

Wrongly designated in the title-page as 3rd part (الجزء الثالث).

Beginning:—

معبد بن مسيب المزموي عن ابي هريرة

Written in ordinary Naskh.

Dated A.H. 1126.

This manuscript and the preceding one are written by the same scribe يعقوب بن محسن بن حسين.

## No. 233.

fol. 171; lines 27; size  $10\frac{1}{2} \times 7$ ;  $7 \times 5$ .

النكت الظراف على الاطراف

## AN NUKAT AZ ZIRÂF 'ALÂ AL ATRÂF.

A work believed to be unique, containing a collection of Hadîṣ not included by Mizzi in his work, Tuhfat al Ashrâf (see preceding Nos. 229-32), and corrections of the mistakes committed by him in the same.

By Aḥmad bin 'Alī bin Muḥammad bin 'Alī bin Ḥajar al 'Asqalānī, احمد بن علي بن محمد بن علي بن حجر العسقلاني (d. A.H. 852 = A.D. 1449).

For his life see the present vol., p. 49, No. 159.

“ Beginning:—

الصد لله الذي لا تتعقب احكامه ولا ينفذ ولو كان البحر مدادا  
لكلماته كلامه الخ

Ibn Ḥajar in the preface says that the work *تحفة الاشراف* is unanimously admitted to be an authority on the subject, but when he devoted his time to reading and studying the work he noticed several omissions of Ḥadīṣ, and mistakes, which he sometimes noted in separate papers, and sometimes on the margin of his own copy of the *Tuḥfah*. Subsequently he found that the following authors:—

- I. Muḡaltā'i at Turki (d. A.H. 762 = A.D. 1361);
- II. Ḥāfiẓ Ibn Kaṣīr (d. A.H. 774 = A.D. 1373);
- III. Ḥāfiẓ 'Abdarrahīm 'Irāqī (d. A.H. 806 = A.D. 1404);
- IV. Waliaddin bin 'Abdarrahīm al 'Irāqī,

had also pointed out the omissions and mistakes of Mizzi, which they noted down on the margins of their copies of the *Tuḥfah*, and on which they had composed small treatises. After that, Ibn Ḥajar discovered that Mizzi himself had collected some of the omitted Ḥadīṣ in his small treatise *لواحق الاطراف*. It is said in the preface that Ibn Ḥajar, at the request of some of his friends, composed the present work, basing it on his notes and on the treatises of the authors mentioned above.

A note on the title-page, copied from an autograph note on the title of the autograph copy of *An Nukat*, says that Ibn Ḥajar, in A.H. 839, collected the materials for the present work, together with the notes on the margin of his own copy of *تحفة الاشراف* and other notes made by him in A.H. 805.

النكت الطراف على الاطراف جمع الثقير احمد بن علي بن حجر  
الشافعي نقلت من حواشي نسختي من كتاب الاطراف للمزي في  
اواخر سنة تسع وثلاثين وثمانائة وكنت كتبت منه شيئاً يسيراً  
في سنة خمس وثمانائة ثم الحقت فيه اشهاد والله المستعان هكذا  
وجدت ذلك بخط جامعه تعدده الله تعالى برحمته باول نسخته المنقول  
هذا منها

The title-page bears the two following notes by persons in whose possession the MS. was for some time.

(i) Written in A.H. 999, by Ṣafiaddin bin 'Alā' aṣ Ṣafawī, ملكه اضعف  
 بهاد الله القوي صفى الدين بن علاء الصفوي صفى الله قلبه لصفاء  
 صبغته عام ٩٩٩.

(ii) Written by Yahyā bin 'Isā, الحمد لله رب العالمين ملكه من  
 فضل ربه الفقير الي الله يعيل بن عيسى.

Another note on the margin of the last fol. says that the present copy has been compared with the autograph copy, بلغ مقابلة باصل  
 المصنف الذي هو بخطه والله الحمد والمنة.

Ibn Ḥajar in the following colophon gives the date of his notes on the margin of the Tuḥfah as A.H. 802, and the date of completing the present composition, comprising those notes, as A.H. 839.

اخر ما جمعته من حواشي الاطراف والله الحمد واسأله العفو علقت  
 سنة اثنين وثمانائة وفرغت من نقلها يوم الاحد حاشر ذيقعدة  
 عام تسع وثلاثين وثمانائة

The colophon is certified to be Ibn Ḥajar's colophon by the scribe thus:—

هذا لفظه بعروفيه ومن خطه تغمده الله برحمته اكلت ذلك يوم  
 الخميس سابع المحرم سنة سبع وخمسين وثمانائة بالمسجد الحرام  
 كتب محمد المدعو عمر بن فهد المكي الهاشمي

The scribe محمد المدعو عمر بن فهد المكي, a well-known traditionist, author of *Al Mutjam* and a pupil of Ibn Ḥajar, died in A.H. 885 = A.D. 1480. See Brock., vol. ii., p. 175.

Written in Magribi character.

Dated A.H. 857.

Foll. 2-21<sup>b</sup> and foll. 57-69 are written in good Naskh, by a different hand from the rest of the MS. The condition of the MS. suggests that the scribe obtained possession of the foll. numbered above belonging to an older MS., and then transcribed the remaining portions from the autograph copy.

## No. 234.

fol. 439; lines 20; size  $11 \times 7\frac{1}{4}$ ;  $7\frac{1}{2} \times 5$ .

“مجمع الزوائد ومنبع الفوائد“

MAJMA' AZ ZAWÂ'ID WA MANBA'  
AL FAWÂ'ID.

A collection of the traditions which, in the author's opinion, are worth being added to the Ḥadīṣ of the six canonical collections.

By Nûraddīn bin Abû 'l Ḥasan bin 'Alī bin Abī Bakr bin Sulaimān bin Hajar al Haiṣamī, نورالدين بن ابو الحسن بن علي بن ابي بكر بن سليمان بن حجر الهيتمي, an eminent scholar, Ṣūfī and traditionist, who was born in A.H. 735 = A.D. 1334, and died in Cairo in A.H. 807 = A.D. 1405.

For his life see: Ḥusn al Muḥādarah, fol. 176; Tāj at Ṭabaqāt, vol. ix., fol. 90\*; Brock., vol. ii., p. 76. Ḥāj. Khal., in vol. ii., p. 360, says the author collected the materials from the following works:—

- I. Musnad of Imām Ahmad bin Ḥanbal, *d.* A.H. 241 = A.D. 855.
- II. Musnad by Abī Bakr al Bazzāz, *d.* A.H. 292 = A.D. 905.
- III. Musnad of Abū Ya'la al Mauṣalī, *d.* A.H. 446 = A.D. 1064.
- IV. Three Ma'ājim, Al Mu'jam aṣ Ṣagīr, Al Mu'jam al Awsaṭ, and Al Mu'jam al Kabīr, by Sulaimān bin Aḥmad at Ṭabarānī, *d.* A.H. 360 = A.D. 971.

Beginning abruptly thus:—

هذا قلم نسأله ولم يحدثنا فقال مالكم لا تكلمون ولا تذكرن الله  
قولوا الله احمد والحمد لله وسبحان الله وبحمده الخ

The present copy is the first of the four parts, as would appear from the following colophon:—

تم الجزء الاول من اربعة اجزاء من مجمع الزوائد بحمد الله تعالى  
ومنه ولطفه

A few foll. at the beginning are wanting.

For another copy see Cairo, vol. i., p. 349. The work is not printed.

Written in good Naskh.

Dated A.H. 1021.

Scribe محمد بن الحاج ناصر بن محمد

## AL MASÂNÎD.

No. 235.

foll. 45; lines 22; size  $10\frac{1}{2} \times 6$ ;  $7 \times 5\frac{1}{2}$ .

مسند أبي حنيفة

## MUSNADU ABÎ ḤANÎFA.

A collection of Musnad Ḥadîṣ, i.e. Ḥadîṣ related from the Prophet in the proper chain of Isnâd.

By Imâm Abû Ḥanîfa Nu'mân bin Ṣâbit al Kûfi, **امام ابو حنيفة**, the founder of the Ḥanafi school, and the first of the four founders of the four sects of Sunnîs. The date of birth of this Imâm is much confused by his biographers. The author of *Al Jawâhir al Muḍiyyah* mentions three dates, viz. A.H. 61, 63, and 80, and holds the last date as correct, **والصحيح انه ولد ثمانين وقيل احدى وستين**. Almost all his biographers agree that the Imâm died in A.H. 150 = A.D. 767, and it has been mentioned by several reliable biographers that he died at the age of 70. This at once suggests that he was born in A.H. 80 = A.D. 699. This date is supported by the statement of the Imâm's son Ḥammâd (*d.* A.H. 196 = A.D. 812) and his grandson Ismâ'il (*d.* A.H. 212 = A.D. 828), both of whom say that he was born in A.H. 80 = A.D. 699, **قال سمعت** الواقدي **يقول سمعت حماد بن ابي حنيفة يقول ولد ابي سنة ثمانين**. See No. 238, *Jam'u Masânidi Abi Ḥanifa*, fol. 9<sup>a</sup>, **وقال اسمعيل بن** . . . **حماد بن ابي حنيفة . . . ولد جدي سنة ثمانين**. See Ibn Khallikân, vol. ii., p. 163. Beside these statements we have Abû Ḥanîfa's own statement regarding his date of birth in A.H. 80 in the present Musnad, fol. 45<sup>a</sup>.

**ابو حنيفة قال ولدت سنة ثمانين وقدم عبد الله بن انس صاحب رسول الله صلى الله عليه وسلم بالكوفة**

After devoting a short time to preliminary education, he engaged in trade, when Imâm Shu'bi al Kûfi (*d.* A.H. 109 = A.D. 728, see *Ansâbu Sam'ânî*, p. 334) advised him to continue his studies. By his advice Abû Ḥanîfa left trade and began to study the different branches of Islamic literature under various traditionists and scholars, and mostly under Shaikh Ḥammâd bin Sulaimân (*d.* A.H. 120 = A.D. 738),

a well-known lecturer and professor of jurisprudence in Kûfa, and in a short period he secured a wide reputation for learning, and commanded the highest respect for his knowledge. In A.H. 120 Abû Ḥanîfa was appointed a lecturer at Kûfa in Ḥammâd's place, and the fame of his lectures reached distant countries within a very short time, and people from every quarter began to flock to him. Although he has not narrated a very large number of traditions, he is generally admitted to be an authority on the same. He devoted the greatest part of his time to delivering lectures and holding discourses with atheists and infidels, whom he overcame. These discourses gained for him a world-wide celebrity, and in a very short time he was declared Imâm. He thus founded the Ḥanafî school, which is regarded as most reasonable and philosophical.

Imâm Mâlik, the founder of the Mâlikî school (for his life see the present volume, p. 1), in connection with Abû Ḥanîfa's powers of reasoning and argument, remarks that if Abû Ḥanîfa had intended to prove a wooden pillar to be one of gold, he could easily have done so.

قيل لمالك هل رأيت أبا حنيفة قال نعم لو كلمته في هذه  
السارية ان يجعله ذهباً لقام بحجته

See Ibn Khallikân, vol. i., p. 164.

Abû Ḥanîfa's authority in jurisprudence is unanimously admitted. As regards his merit, Imâm Shâfi'i, the founder of the Shâfi'i school (d. A.H. 204 = A.D. 820), says that he who wishes to learn jurisprudence must have recourse to Abû Ḥanîfa.

من اراد ان يتبحر في الفقه فهو عيال على أبي حنيفة وكان أبو  
حنيفة ممن وفق له الفقه

See Ibn Khallikân, vol. ii., 164.

Abû Ḥanîfa was widely known for his devotion and piety. On account of his piety, and fearing the responsibilities of Qâdîship, he more than once refused to accept the post of Qâdî of Kûfa. In the reign of Marwân II. (A.H. 127-132 = A.D. 744-750) he had to suffer punishment when he declined the post of Qâdî, and was obliged to leave Kûfa for Mecca. In the reign of Ja'far Manṣûr, the second Abbaside Caliph (A.D. 136-158 = A.D. 754-775), he came back to Kûfa, and towards the end of A.H. 150 he was called by the Caliph to Bagdâd, and offered the post of chief judge (قاضي القضاة), but he declined the appointment. The Caliph, on hearing of the refusal, ordered the Imâm to be brought to him immediately by force, and gave him two alternative orders, either to take the appointment or go to jail. The Imâm preferred the latter. A few days afterwards

the Imâm was called to the court and again asked to accept the appointment. But the Imâm did not alter his mind, and refused more strongly than before. The Caliph became very angry, and ordered him to be punished publicly with ten stripes daily. The Imâm preferred this disgraceful punishment to the acceptance of the appointment. This tyranny, which continued for ten days, ended in the death of the great Imâm Abû Ḥanîfa, which took place in Bagdâd in A.H. 150 = A.D. 767. He was buried in the cemetery called Al Khaizurân. It is said that his funeral prayers were attended by fifty thousand people, and that they were repeated not less than six times. He left behind him a son, Hammâd, and a large number of followers and pupils, and even to this day the number of his followers greatly exceeds that of the followers of the other three schools.

For his work and life see: Ibn Khallikân, vol. ii., p. 163; Ḥuffâz, vol. i., p. 151; Mir'ât al Janân, fol. 78; Al Jawâbir al Muḍiyah, fol. 13; Khairât al Hisân, 'Uqûd al Jummân, Ṭabaqât al Aḥnâf by Mullâ 'Ali Qârî, fol. 63; Ṭabaqât Sâdât al Aḥnâf, fol. 4; Taqrîb al Tahdîb, p. 262; Arbuthnot's History, p. 37; Brock., vol. i., p. 169; Hâj. Khal., vol. ii., p. 230; Tâj at Ṭabaqât, vol. ii., part I., fol. 695.

Beginning:—

الحمد لله الذي شرع لنا ديننا قويمًا وهدانا إليه صراطًا مستقيمًا الخ

The Musnad of Imâm Abû Ḥanîfa, like the Muwaṭṭâ of Imâm Mâlik (see present vol., No. 121), exists in sixteen forms, in which the traditions are narrated from different sources (see for the details of fourteen forms, present vol., No. 238). The present Musnad is collected by Mûsâ bin Zakariya bin Ibrâhîm bin Muḥammad bin Sa'îd al Ḥaṣkafî (d. A.H. 650 = A.D. 1252), and is narrated with his Isnâd to Abû Ḥanîfa.

اما بعد فهذه مسند الامام ابي حنيفة رضي الله تعالى عنه برواية  
الصكفي ذكر اسناده عن حماد بن سليمان مسلم الاشعري

Beside the present, the following works of the Imâm are mentioned by Mullâ 'Ali Qârî in his Ṭabaqât, fol. 14<sup>a</sup>-15<sup>b</sup>:—

- (1) الفقه الاكبر
- (2) كتاب الوصايا
- (3) العالم والمتعلم

The existence of the third work cannot be traced at present in any catalogue, but Mullâ 'Ali Qârî in the same Ṭabaqât mentions the names of persons who had seen the work, and expresses his desire to write a commentary on the same if he could get a copy of it.

علي اذا ظفرت بالعالم والمتعلم اشرحه بعون الله



After carefully searching the list of 'Alī Qāri's compositions, we do not find any commentary on the work, hence it appears that 'Alī Qāri did not succeed in getting a copy of the same.

Beside those mentioned above, the following works —

- (1) كتاب الاوسط
- (2) كتاب المقصود

are mentioned by the authors of *Ḥadāiq al Ḥanafīya* as being Abū Ḥanifa's compositions, but the existence of these two works is also not traced. In the present Musnad, towards the end, we find that a few Ḥadīṣ have been directly transmitted by Abū Ḥanifa from the Ṣaḥābī Anas bin Mālik (*d.* A.H. 92 = A.D. 687); but the truth is that he had not received any Ḥadīṣ from him (see *Ḥuffāz*, vol. i., p. 151). Mullā 'Alī Qāri, in his commentary, No. 237, has a long discussion on the point, but fails to give us any final opinion on the subject. The present Musnad is not mentioned in any catalogue, but it was printed in the *Aṣṣaḥ al Maṭābī'* of Dehli in A.D. 1903.

The present MS. bears two seals of

المستوكل علي الله المنان بن مولانا نورالدين ميان

one towards the end and another on the title-page.

Written in good Naskh.

The present MS. and MS. No. 122 are both written in the same hand, with the same date (A.H. 1005), by the scribe نواب بن محذوم ميان

### No. 236.

fol. 96; lines 10; size  $9 \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 3$ .

Another copy of the same, beginning like the above.

The following note was written (apparently in the 14th century A.H.) by Bashiraddin Aḥmad, who says that he studied a few Ḥadīṣ of the present Musnad under Maulawī Muḥammad Ishāq ad Dehlawī, a well-known Indian traditionist and Arabic scholar, who received the sanad for narrating Ḥadīṣ from his grandfather Shāh 'Abdal 'Aziz (*d.* A.H. 1228 = 1813). Maulawī Muḥammad Ishāq died in Mecca in A.H. 1262 = A.D. 1846 (see *Ḥadāiq al Ḥanafīyah*, p. 473).

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على  
رسوله محمد وآله واصحابه اجمعين اما بعد فيقول بشير الدين احمد

حفا الله عنه بالحسنات قد سمعت بعض الحديث من هذا المسند بن مولانا محمد اسحق الدهلوي المشهور في الآفاق بالمحدث وقرأت عليه بعضها بامسناد جده المشهور بمولانا عبد العزيز غفر الله روحه وأجازني بعضها بامسناد الصحيحة الى الحصكفي (الحصكفي) وقال هو حدثنا بامساده الصحيحة الى الامام النعمان بن ثابت ابي حنيفة الكوفي رحمه الله وهو قال قد سمعنا عن حماد وغيره كذا في هذا الكتاب والله اعلم بالصواب

The marginal notes are not frequent.

Written in Nasta'liq.

Dated A.H. 1263.

Scribe غلام صداني

### No. 237.

fol. 96; lines 10; size  $9 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

شرح مسند ابي حنيفة

## SHARHU MUSNADI ABÎ HANÎFA.

A commentary on the above Musnad.

By Mullâ 'Ali bin Sulţân Muḥammad al Qârî al Hirawî, ملا علي بن سلطان محمد القاري الهروي, a well-known scholar, traditionist, and the author of a large number of compositions. He was born in Herat. The date of his birth is not given by his biographers. 'Ali Qârî travelled to Mecca, where he thenceforward permanently resided, and studied there under Shaikh 'Abdallah as Sindhî al Makki (d. A.H. 996 = A.D. 1589), Shihâbaddîn Ibn Ḥajar al Haiṣamî (d. A.H. 973 = A.D. 1566), Shaikh Quṭbaddîn Muḥammad bin Muḥammad al Ḥanafî al Makki (d. A.H. 990 = A.D. 1583), and other scholars and traditionists. His natural intelligence and industry made him a master of learning. In a short time the fame of his learning and the reputation of his authorship spread far and wide. Though 'Ali Qârî's compositions are less in number than those of Suyûṭî, they are highly regarded and more valued than Suyûṭî's, as 'Ali Qârî based his work on critical investigation as well

as on quotation from others, while Suyûtî (see No. 123) based his work generally on quotation.

‘Ali Qârî died in A.H. 1014 = A.D. 1605. For his life and work see: *Khulāṣat al Aṣar*, vol. iii., p. 185; ‘*Iqd al Jawāhir*, fol. 66; *Tāj at Ṭabaqāt*, vol. xi., fol. 59; *Ithāf an Nubalā*, p. 325; *Ḥadāiq al Ḥanafiyah*, p. 399; Brock., vol. ii., p. 394.

Beginning:—

الحمد لله الذي هدانا الى الملة الصفيه - اما بعد فيقول خادم  
الكتاب القديم والحديث الثويم علي بن سلطان محمد القاري ان هذا  
فتح لطيف وشرح شريف للمستند المستند الى الامام الاعظم النح

On fol. 2<sup>b</sup>, ‘Ali Qârî says that *Shaikh* ‘Abdallāh as Sindhî (*d.* A.H. 996 = A.D. 1589) reads the name of the narrator of the *Musnad* as *Khaskafî*, but ‘Ali Qârî, referring to *Al Jawāhir al Muḍiyah*, corrects it as *Ḥaṣkafî*:

الحصكفي بفتح الحاء المعجمة وسكون الصاد المهملة فضاء مفتوحة  
فكاف فياء نسبة كذا رأيته مضبوطاً بخط شيخنا مولانا عبد الله السندهي  
رحمه الله تعالى لكن في الجواهر المضييه في طبقات الصفيه للشيخ  
عبد القادر القريشي الحصكفي بفتح الحاء المهملة وسكون الصاد  
المهملة وفتح الكاف وفي اخرها الفاء نسبة الى حصن كيف مدينة  
من ديار بكر

The title of the commentary is not mentioned anywhere in the present work, but ‘Ali Qârî incidentally mentions its title as *Musnad al Anām* in the preface of his work *Ṭabaqāt al Ahnāf* (see Hand-list, No. 2451), thus:—

اما بعد فيقول الواثق بكرم ربه الباري علي بن سلطان محمد  
القاري لما وفقني الله بسحانه بلطفه الصفي وتوفيته الوفي علي كتابة  
مسند الانام شرح مسند الامام

The following colophon, which has been copied from an autograph copy, gives the date of composition as A.H. 1012, in Mecca:—

كتب مؤلفه علي بن سلطان محمد القاري عامله ربه الباري بلطفه  
الصفي وكرمه الوفي بمكة المشرقة المكرمة وقبلة الكوية المعظمة يوم  
الجمعة المباركة من مشهور عام اثني عشر بعد الالف من الهجرة النبوية

A note below the colophon gives the date of transcription as A.H. 1083.

هذا تاريخ التصنيف وتاريخ الكتابة سنة ١٠٨٣

Another note below the above note says that the present MS. is a copy of an autograph copy.

نقل من خط مصنفه كتبه محمد علي الكوكبي ثم ملا صادق اللاهوري

The present commentary with its text was printed first in A.H. 1300 = A.D. 1884, at the Muḥammadi Press, Lahore, and again at the Mujtabā'i Press, Dehli, A.D. 1903.

Written in good Naskh.

Dated A.H. 1083.

### No. 238.

fol. 464; lines 25; size  $9\frac{1}{2} \times 4$ ;  $9 \times 6$ .

جمع مسانيد ابي حنيفة

## JAM'U MASÂNÎDI ABÎ ḤANÎFA.

(also called Musnadu Khwârazmî, مسند خوارزمي)

A collection of Musnad Ḥadīṣ transmitted from Abû Ḥanīfa, by the following 14 authors :—

I. Abû Muḥammad 'Abdallāh bin Muḥammad bin Ya'qûb bin al Ḥārīṣ al Ḥārīṣī, ابو محمد عبد الله بن محمد بن يعقوب بن الحارث, (d. A.H. 340 = A.D. 952, see al Jawāhir al Muḍīyah, fol. 130).

II. Ḥāfiẓ Abû'l Qāsim Ṭalḥa bin Muḥammad bin Ja'far, الحافظ ابو القاسم طلحة بن محمد بن جعفر, (d. A.H. 380 = A.D. 992).

III. Ḥāfiẓ Abû'l Ḥasan bin Muḥammad bin Muẓaffar bin Mūsā bin 'Īsa bin Muḥammad, الحافظ ابو الحسن بن محمد بن مظفر بن موسى, (d. A.H. 374 = A.D. 986).

IV. Ḥāfiẓ Abû Na'im Aḥmad bin 'Abdallāh bin Aḥmad al Iṣfahānī, ابو نعيم احمد بن عبد الله بن احمد الاصفهاني, (d. A.H. 430 = A.D. 1039).

V. Abū Bakr Muḥammad bin Abdalbāqī bin Muḥammad al Anṣārī, أبو بكر محمد بن عبد الباقي بن محمد الانصاري (d. A.H. 303 = A.D. 915).

VI. Abū Aḥmad ‘Abdallah bin ‘Adī al Jurjānī, أبو احمد عبد الله بن عدي الجرجاني (d. A.H. 365 = A.D. 977).

VII. Ḥasan bin Ziyād al Lu’lu’i, حسن بن زياد اللؤلؤي (d. A.H. 204 = A.D. 820).

VIII. Ḥāfiẓ ‘Umar bin al Ḥasan Ashnānī, الحافظ عمر بن حسن الاشناني (d. A.H. 347 = A.D. 961).

IX. Ḥāfiẓ Abū Bakr Aḥmad bin Muḥammad bin Khālīd, الحافظ أبو بكر احمد بن محمد بن خالد الكلاعي (d. A.H. 305 = A.D. 821).

X. Ḥāfiẓ Abū ‘Abdallah Muḥammad bin Ḥusain bin Muḥammad bin Khusrāw, الحافظ أبو عبد الله محمد بن الحسين بن محمد بن خسرو (d. A.H. 523 = A.D. 1129).

XI. Imām Abū Yūsuf Qādī al Qudāt, قاضي القضاة أبو يوسف (d. A.H. 182 = A.D. 797). The collection of Musnad traditions narrated by Abū Yūsuf is called نسخة أبي يوسف.

XII. (a) Imām Muḥammad bin al Ḥasan ash Shāibānī, امام محمد بن الحسن الشيباني (d. A.H. 180 = A.D. 804). The collection of traditions narrated by Imām Muḥammad is called نسخة امام محمد.

(b) A few Musnad Hadīṣ quoted by Imām Muḥammad from Abū Ḥanīfa which are mentioned in his work al-Āṣār.

XIII. Ḥammād, son of Abū Ḥanīfa, حماد ولد أبي حنيفة (d. A.H. 196 = A.D. 812).

XIV. Abū al Qāsim ‘Abdallah bin Muḥammad bin Abī al ‘Awām, أبو القاسم عبد الله بن محمد بن أبي العوام (d. A.H. 405 = A.D. 1014).

Author: Abū ‘l Mu‘aiyid Muḥammad bin Muḥammad al Khawārazmī, أبو المؤيد محمد بن محمد الخوارزمي, who was born in Khawārazm in A.H. 593 = A.D. 1197. He studied jurisprudence under Tāhīr bin Muḥammad al Ḥafṣī, and travelled to Bagdād and Damascus, where he studied Ḥadīṣ, and then returned to Khawārazm, of which

place he was appointed Khatīb and Qāḍī. A few years later he resigned the appointment and went to Mecca to perform the pilgrimage, and from Mecca he came to Egypt, and then to Damascus, and thence to Bagdād, where he delivered lectures on jurisprudence till his death in A.H. 665 = A.D. 1266. For his life see: al Jawāhir al Muḍiyah, fol. 128<sup>b</sup>; Tāj at Tabaqāt, vol. viii., fol. 97; Hāj. Khal., vol. ii., p. 320; Brock., vol. i., p. 169.

Beginning:—

يقول اضعف عباد الله تعالى واحقرهم واحوجهم الى عفره وافقرهم  
محمد بن محمد الخوارزمي مولدا الحمد لله الذي مثانا بطوله من  
اصفى شرائع الشرائع

The author, in his preface, says that when he was in Syria he heard that some ignorant Syrian, out of evil motive and malice, condemned Abū Ḥanifa for his weakness in Ḥadīṣ, and for having left no composition on the same; hence the present work.

No MS. copy of the work is mentioned in any catalogue, but the work was printed in Dehli in A.H. 1300 = A.D. 1884, and again at the Dāirat al Ma'ārif Press, Hyderabad, in 1916.

Written in good Naskh.

Dated A.H. 1246.

### No. 239.

fol. 188; lines 15; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $9 \times 5$ .

Another correct copy of the first part of the same, designated here as الجزء الاول من مسند الامام, corresponding with fol. 1-296 of the preceding copy.

Written in good Naskh.

محمد كامل بن صالح محمد الكتاني الصفي مذهبها

## No. 240.

fol. 225; lines 16; size  $11\frac{1}{4} \times 7\frac{1}{2}$ ;  $9 \times 5$ .

[شرح مسند أبي حنيفة]

[SHARḤU MUSNADI ABÎ ḤANÎFA.]

A commentary on the Musnad of Abû Ḥanifa, transmitted from him by Ḥasan bin Ziyād al Lu'lu'î (*d.* A.H. 204 = A.D. 820), and according to Ḥārīṣī's (*d.* A.H. 340 = A.D. 952) narration, arranged by Qāsim bin Ḥasan (*d.* A.H. 879 = A.D. 1474). The arrangement and division are the same as are generally observed in Arabic works on jurisprudence. A note on the margin of the title-page says that the present commentary is by Mullā 'Ābid Sindhī, on the Musnad according to the narration of Ḥaṣkafī, شرح مسند أبي حنيفة بروایت حصکفی از ملا عابد سندھی. This however cannot be so, since the text does not agree with Ḥaṣkafī's work (see above, No. 235). The contents of the text are exactly the same as those of the Musnad according to Ḥārīṣī's narration, mentioned in Berlin, No. 1255.

Mullā 'Ābid Sindhī was born in Sindh, and was taken to Arabia by his father, who settled there. He received his education in Yaman, acquiring considerable knowledge in many branches of learning, especially in Ḥadīṣ. He died in Medina in A.H. 1257 = A.D. 1841, and was buried in the cemetery called al Baqī'. It has been mentioned in Ḥadāiq al Ḥanafīya, p. 473, that 'Ābid composed a commentary on the Musnad under the title of Al Mawāhib al Laṭīfah. The present copy is incomplete, and begins abruptly with كتاب النکاح, and the name of the commentator as well as that of the commentary are not found.

The commentator refers in some places to Yaman, and praises it very highly. On fol. 172<sup>b</sup>, he says that he secured an autograph copy of the commentary by Mullā 'Alī Qārī (see No. 237).

لکنی وجدتم الشرح بخط علي القاري بمدينة منورة علي صاحبها  
افضل الصلوة والسلام في سنة ثلثين ومائه والث

This fact and the above note taken together give some reason to think that the commentary is by Mullā 'Ābid Sindhī. For that author's life, see Ḥadāiq al-Ḥanafīya, p. 473.

Beginning:—

كتاب النكاح ابو حنيثه من القاسم بن عبد الرحمن بن عبد الله  
بن مسعود الكوفي يكتلى بابي عبد الرحمن تولى الفقهاء بالكوفة

The work has not been printed.

Written in ordinary Nasta'liq.

Not dated, apparently 13th century A.H.

No. 241.

fol. 344; lines 20; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{9} \times 4$ .

مسند ابي داؤد الطيالسي

MUSNADU ABÎ DÂ'ÛD AT ṬAYÂLASÎ.

An old and extremely rare copy of Musnad Ṭayâlasî, containing a collection of Musnad Ḥaḍiṣ.

By Sulaimân bin Dâ'ûd, سليمان بن داؤد, commonly called Abû Dâ'ûd At Ṭayâlasî, the well-known traditionist of Baṣra, who studied Ḥaḍiṣ under شعبه بن حجاج البصري (d. A.H. 150 = A.D. 767), ابن عون البصري (d. A.H. 160 = A.D. 777), and others. He died in A.H. 204 = A.D. 820. For his life see: Ḥuffâz, vol. i., p. 322; Mir'ât al Janân, fol. 108b; Hâj. Khal., vol. ii., p. 231.

Beginning with Isnâd thus:—

به نستعين رب تم بعونك اخبرنا القاضي ابو المكارم احمد بن  
محمد بن عبد الله بن عبد الرحمن بن محمد بن قيس اللبان المعدل  
قرأة عليه وانا اسمع باصفهان في سنة اثنين وتسعين وخمسمائة قيل  
به اخبركم ابو علي الحسن بن احمد بن الحسن الحداد المقرئ قراءة  
عليه وانت تسمع في محرم سنة اثنتي عشرة وخمسمائة فاقربه قال  
اخبرنا الامام ابو نعيم احمد بن عبد الله بن احمد بن فارس الحافظ  
قرأة عليه وانا اسمع (في المحرم سنة اثنين وعشرين واربعمائة) اخبرنا  
ابو محمد عبد الله بن جعفر بن احمد بن فارس (قرأة عليه في اربع



واربعين وثلثمائة) قال حدثنا ابو بشر يونس بن حبيب قال حدثنا ابو داود الطيالسي قال احاديث ابي بكر رضي الله تعالى عنه

The portions within brackets in the above Isnād were added by some readers, apparently of the 7th century A.H.

The present Musnad is divided into eleven Parts, most of which begin with Isnād.

Part I., foll. 1-38.	Part VI., foll. 159-199.
Part II., foll. 39-97.	Part VII., foll. 200-229.
Part III., foll. 78-108.	Part VIII., foll. 230-256.
Part IV., foll. 109-126.	Part IX., foll. 257-286.
Part V., foll. 127-158.	Part X., foll. 287-317.
Part XI., foll. 318-344.	

Each Part except the ninth, which is slightly defective at the end, bears towards the end autograph sanads and notes of male and female traditionists, numbering not less than 300 in all, of the 7th and 8th centuries A.H., who studied from the present copy. Of these the following are important :—

I., fol. 344. Sanad dated A.H. 685. The writer of this sanad, who does not reveal his name, says that 'Afifaddīn Abū Ibrāhīm Ishāq bin Yahyā (*d.* A.H. 715 = A.D. 1315), the owner of the copy, Abū 'l-'Ulā Maḥmūd al Bukhārī (*d.* A.H. 700 = A.D. 1300), As'ad Ḥamza (*d.* A.H. 735 = A.D. 1336), and others, while studying a copy of the work belonging to the Madrasah Nūriya under 'Alī bin Aḥmad bin 'Abdalwāhid (*d.* A.H. 690 = A.D. 1291), in the Madrasah Diyā'iya, Damascus, compared the present MS. with that copy and received sanads for narrating the Ḥadīṡ of the present work from 'Alī bin Aḥmad, a pupil of Qāḍī Abū al Makārīm Aḥmad bin Muḥammad (*d.* A.H. 597 = A.D. 1202) and Abū Ja'far Muḥammad bin Aḥmad (*d.* A.H. 603 = A.D. 1206). It is also stated here that the students finished all the eleven parts of the MS. in eleven sittings, each of which is marked on the margin.

سمع جميع هذه المجلدة وهي جميع كتاب المسند تأليف الامام  
ابي داود الطيالسي رحمة الله على الشيخ الامام الاعلم الكبير العلامة  
بقية المشائخ مسند الشام رحلة الطلبة فخر الدين ابي الحسن علي بن  
احمد بن عبد الواحد بن احمد المقدسي قراءة باجازه من ابي المكارم  
احمد بن محمد بن عبد الله بن اللبان و ابي جعفر محمد بن احمد  
الصيدلاني بسماعهما من ابي علي الصداد ويسماع شيخنا المسمع  
ايضا من اوله الى قوله في ترجمة عدي بن حاتم ومواله النبي صلى

الله عليه وسلم عن ابيه وقوله ان ابي كان يصل الرحم الحديث ومن  
 اول مسند النساء الى الافراد عن انس بن مالك ومن ترجمة هضاض  
 عن ابي هويرة الى اخر الكتاب عن الامامين موفق الدين ابي محمد  
 عبد الله بن محمد قدامة وعز الدين الفتح محمد بن العافظ عبد  
 الغني بن عبد الواحد بن علي بن سرور المقدسي بسماع موفق الدين  
 بن ابي الفتح محمد بن عبد الباقي بن البطي بسماعه من ابي الفضل  
 احمد بن الحسن بن احمد العداد وبسماع عز الدين من ابي المكارم  
 اللباني المذكور بسماعه من ابي الحسن احمد العداد بسماعهما من  
 العافظ ابي نعيم احمد بن عبد الله بن احمد بن اسحق عن ابي محمد  
 عبد الله جعفر بن احمد بن فارس عن ابي بشر يونس بن حبيب بن  
 عبد القاهر العجلي عن الامام ابي داود سليمان بن داود بن الجارود  
 الطيالسي رحمة الله عليه بقرأة الشيخ الامام الاعلم نور الدين ابي  
 الحسن علي بن مسعود بن نفيس الموصلي ثم الحلبي ابقاه الله الصامة  
 السادة الفضلاء صاحب هذه النسخة المولى الصدر الامام العالم  
 الرئيس النبيل عفيف الدين ابو ابراهيم اسحق بن يحيى بن ابراهيم  
 الامدي ادام الله فضائله والولد السعيد مؤيد الدين ابو المعالي اسعد  
 بن الصدر الكبير الرئيس عز الدين ابو يعلى حمزة بن الصدر الكبير  
 مؤيد الدين اسعد بن المظفر التميمي المعروف بابن الثلاثي بفوات  
 المجلس الاخير وقد اعيد له فكل له سماع جميع هذا الكتاب وشهاب  
 الدين ابو العباس احمد بن عمر بن محمد بن علي الصالحي الكاتب  
 وابو الفضل يوسف وابو العباس احمد ابنا الشيخ شعبان بن يونس بن  
 شعبان بن ابي الفتح العدوي وعلاء الدين ابو الحسن علي بن عثمان  
 بن احمد بن اليزدي وابو العباس احمد وابو عبد الله محمد ابنا عبد  
 العزيز بن احمد بن المعلم الساغوري وشمس الدين ابو الفضل عبد  
 الاحد وابو الفتح عبد الملك وابو عبد الله محمد بنو سعد الدين ابي  
 محمد سعد الله بن عبد الاحد بن سعد الله بن نعيم الحرائي ومثبت  
 الامامه ابو العلا محمود بن ابي بكر بن ابي العلا بن علي بن ابي العلا

البخاري الكلاباذي القرضي اصلحه الله وسمع بثبوت المجلس الاول  
والسابع شمس الدين ابو حفص عمر بن الشيخ العلامة شرف الدين  
ابي العباس احمد بن ابراهيم بن سباع الفراري وسمع المجلس الاول  
والثالث والسابع الشيخ حسن بن صدقه بن ابي الفضل الحراني الضير  
وسمع المجلس الثالث والخامس والسادس والسابع الفقيه شمس الدين  
ابو عبد الله محمد بن ابراهيم بن غنائم المهندس واخوتهما ابو  
بكر وعلي واحمد وسمع المجلس الرابع والخامس والسادس  
شيخنا العالم شهاب الدين ابو الطاهر احمد بن يونس بن احمد بن  
بركه الاربلي وسمع المجلس الثالث والرابع منصور بن محمد بن  
علي القضاعي الدمشقي واخوه ابراهيم وسمع المجلس الخامس  
عمر بن حسن وصح وثبت احد عشر مجلسا وهي معلمة كلها في  
الحواشي اخرها يوم الاثنين الخامس والعشرين من صفر سنة خمس  
وثمانين وستمائة بالجامع المظفري وبالمدرسة الضيائية بسفح قاسيون  
ظاهر دمشق المعروسة واجاز الشيخ المسمع فخر الدين المذكور فسخ  
الله مدته لمن سمعه او شبها منه جميع ما يجوز له روايته والحمد لله  
وحده وصلوته على سيدنا محمد النبي الامي وآله الطاهر بن امهات  
المؤمنين وكانت القراءة من نسخة الوقف بدار الحديق النورية وعرضت  
بها هذه النسخة حال القراءة وصح وثبت

It is attested by 'Ali bin Ahmad 'Abdalwāhid, mentioned above, thus:—

صح ذلك كتبه علي بن احمد بن عبد الواحد المقدسي

A similar sanad, agreeing almost verbatim with this, and attested likewise by the same 'Ali bin Ahmad 'Abdalwāhid, is found on fol. 38<sup>b</sup>.

II., fol. 255<sup>a</sup>. A note dated A.H. 707 says that the writer of this, 'Abdallah bin Ahmad bin 'Abdallah (*d.* A.H. 737 = A.D. 1337), studied the work jointly with Dahabī (*d.* A.H. 740 = A.D. 1348), Ba'li (*d.* A.H. 723 = A.D. 1323), and others, from the present copy, under Ibn an Nuḥḥās (*d.* A.H. 710 = A.D. 1310), in the Madrasah Ashrafiya of Damascus.

سمع جميع هذا الجزء وهو الثامن من مسند ابي داؤد الطيالسي  
على الشيخ الفاضل المسند المعمر كمال الدين ابن الفضل اسحق بن

ابي بكر ابراهيم بن النحاس بسماعه من ابي العجاج يوسف بن خليل بسماعه (sic) بقرأة الامام العالم الحافظ شمس الدين ابو عبد الله محمد بن احمد بن عثمان الذهبي فخر الدين عبد الرحمن بن محمد بن عبد الرحمن البعلبي وشمس الدين محمد بن سالم بن عبد الناصر والشيخ محمد بن احمد بن سلمان وكاتب السماع عبد الله بن احمد بن عبد الله المقدسي عفي الله عنهم يوم الاثنين الثالث عشر من المحرم سنة تسع وسبعمائة بدار الحديث الاشرفيه بدمشق حوال قلعتها وصلوته على سيدنا محمد وآله وسلم

III., fol. 218. A note dated A.H. 675 says that Yûsuf bin 'Abdarrahmân al Mizzi, the author of *Tuhfah* (Nos. 229-232), and 'Abdallah bin Muḥammad bin Ṭarkhân (*d.* A.H. 735 = A.D. 1335), and others, studied this copy under 'Alī bin Aḥmad bin 'Abdalwāhid al Maqdisi in Damascus.

سمع جميع مسند ابي داود الطيالسي على الشيخ الامام الفقيه بقية المشائخ فخر الدين ابي الحسن علي بن احمد بن عبد الواحد ابن البخاري المقدسي باجازته من ابي المكارم اللبان وابي جعفر الصيدلاني من ابي علي الحداد بقرأه وجيه الدين عبد الرحمن البستي ابو عبد الله محمد بن ابي بكر بن محمد بن طرخان وحسن ويعقوب بن ابراهيم بن احمد واحد بن الشريف محي الدين يعقوب بن ابي طالب الحسيني وكاتب السماع يوسف بن الزكي عبد الرحمن بن يوسف المزني واخرون في مجالس اخرها يوم الثلاثاء العاشر من جمادى الاولى سنة خمس وسبعمين وستمائة بسفح جبل قاسيون

IV., fol. 196<sup>b</sup>. A note dated A.H. 713 says that 'Abdallah bin Khalil al Makki (*d.* A.H. 777 = A.D. 1377) studied this copy under the owner of the copy, 'Afifaddin, who studied the work under Ibn Khalil (*d.* A.H. 648 = A.D. 1250) and under 'Alī bin Aḥmad al Maqdisi.

الحمد لله قرأت هذا الجزء وهو الخامس من مسند الطيالسي على الشيخ الامام العالم الفاضل المحدث المسند عفيف الدين اسحق بن يعقوب الامدي بسماعه فيه علي ابن الخليل وسماعه علي الفخر ابن البخاري مسندهما وصح بمنزله بسفح قاسيون رابع عشر من رمضان

منه ثلاث عشرة وسبعائة قال ذلك كتبه الثثير الي الله تعالى عبد  
الله بن محمد بن ابي بكر بن خليل المكي

V., fol. 160<sup>a</sup>. The female traditionists Fāṭimah, Khudaija, and Zainab studied this copy under the above-mentioned 'Afifaddīn and under Al Mizzi, the author of Tuhfah.

The copy, though not dated, was evidently written in or before the 7th century A.H. No other MS. copy of the work seems to be extant.

A printed edition of the work, exclusively based on this MS., but omitting the notes and sanads, appeared from the Dā'irat al Ma'ārif Press, Hyderabad, 1902.

#### No. 242.

fol. 600; lines 15; size 10 × 6; 7 × 3.

مسند امام احمد بن حنبل

### MUSNADU IMĀMI AḤMAD BIN ḤANBAL.

A collection of Musnad Ḥaḍiṣ.

By Abū 'Abdallāh Aḥmad bin Muḥammad bin Ḥanbal, ابو عبدالله احمد بن محمد بن حنبل, founder of the Ḥanbali school. He traced his descent from the prophet Ibrāhīm, and was born on the 12th Rabi', A.H. 164 = A.D. 700, in Baġdād, where he was brought up. He was originally a follower of the Imām Shāfi'ī (d. A.H. 204 = A.D. 820), and studied jurisprudence under him in Baġdād for a considerable time. Afterwards he attended lectures on Ḥaḍiṣ for four years under Hushaim bin Bashīr (d. A.H. 188 = A.D. 804), who, it is said, knew by heart 20,000 traditions. See Ḥuffāz, vol. i., p. 226. In Yaman he studied under 'Abdarrazzāq (d. A.H. 211 = A.D. 827) and others.

He is an admitted authority on tradition. Bukhārī and Muslim have quoted Ḥaḍiṣ from him. He was severely and repeatedly punished by the Caliph Mutawakkil-billah (A.H. 232-247 = A.D. 847-861) for not supporting the theory of خلق قرآن (Creation of the Qur'ān), and finally for the same reason he was sent to jail. Shortly after his release from jail he died at Baġdād in A.H. 241 = A.D. 855. For his life and work see: Ḥuffāz, vol. ii., p. 118; Mir'āt al Janān, fol. 156; Ibn

Khallikān, vol. i., p. 17; Ṭabaqāt Subkī, vol. i., fol. 430; Tahḍīb al Asmāʾi, fol. 133; Ṭabaqāt Abū Yaʿlā, fol. 2; Hāj. Khal., vol. ii., p. 230; Brock., vol. i., p. 132; Iktifa al Qunūʿ, p. 158.

The present copy is designated on the title-page as the First Volume; it corresponds with vol. i., Cairo edition, A.H. 1313, and with a portion of vol. ii., pp. 1-58.

Beginning with Isnād thus:—

قال الشيخ هبة الله بن محمد بن عبد الواحد بن احمد بن الحسن الشيباني قراءة عليه وانا اسمع . . . قال حدثنا عبد الله . . . قال حدثنا ابي . . . قال اذا سمعت من رسول الله صلى الله عليه وسلم حديثا النح

According to the author's son 'Abdallah, the 40,000 Ḥaḍīṣ included in this work consist of selections from 700,000.

قال ابو عبد الله خرج ابي المسند من سبعائة الف حديث

See Subkī, vol. i., fol. 430\*.

It is stated by reliable authorities that 'Abdallah arranged the present collection in order after his father's death, and divided it into the following 18 classes:—

- |                          |                          |
|--------------------------|--------------------------|
| I. مسند عشرة مبشرة       | X. مسند ابي سعيد الخدري  |
| II. مسند اهل البيت       | XI. مسند جبر بن عبد الله |
| III. مسند ابن مسعود      | XII. مسند مكيعين         |
| IV. مسند ابن عمر         | XIII. مسند مدفيين        |
| V. مسند ابن عمر واي رمته | XIV. مسند كوفيين         |
| VI. مسند عباس            | XV. مسند بصريين          |
| VII. مسند ابن عباس       | XVI. مسند شاميين         |
| VIII. مسند ابي هريرة     | XVII. مسند انصار         |
| IX. مسند انس بن مالك     | XVIII. مسند نساء         |

Later on, Ibn Malik Qaṭiʿī (d. A.H. 360 = A.D. 972), the pupil of 'Abdallah bin Imām bin Ḥanbal, divided the work into several parts, which Ḥasan bin 'Alī, the pupil of Qaṭiʿī, arranged in 172 parts. The present copy contains nine classes of the Musnad according to 'Abdallah's division of the work.

For other copies of the work see: Berlin, 1257; Houstama, 702;

Cairo, 135; Ḥaḍ, 125, 448-9; A.S., 890-93; Dāmād Paṣha, 389-93; Kópr., 411; Damascus, 253-9.

Written in ordinary Nasta'liq.

Not dated; apparently 13th century A.H.

### No. 243.

fol. 231; lines 45; size 12 × 9; 10 × 8.

Another copy of the Musnad, containing five classes of Musnad; designated on the title-page as the Second Volume.

I. Foll. 1-39. مسند مكيس, corresponding with vol. iii., pp. 400-503, of the printed edition.

II. Foll. 39-69. مسند مدفيثين, corresponding with vol. iv., pp. 1-88.

These two classes of the Musnad are written in a very fine Naskh.

Dated Damascus, A.H. 1127.

Scribe أحمد بن محمد بن عبد الله

According to the colophon on fol. 69<sup>b</sup>, these two classes of Musnad consist of eleven parts of Qaṭi'i's division of the work.

III. Foll. 70-122. مسند شاميئين, corresponding with vol. iv., pp. 89-238, of the printed copy.

IV. Foll. 123-185. مسند كوفيئين, corresponding with vol. iv., pp. 239-417, of the printed edition.

V. Foll. 186-231. مسند بصريئين, corresponding with vol. iv., pp. 418-447, and pp. 1-328 of vol. v.

These last three classes are written in good Naskh.

Dated A.H. 1128.

Scribe محمد البغدادي

The scribe, in the colophon, designates these portions as the second part of the Musnad.

## No. 244.

fol. 256; lines 45; size 12 × 9; 10 × 5.

Continuation of the above copy, designated here as the Third Volume, containing the following two classes of the Musnad.

I. Foll. 1-126. مسند انصار, corresponding with pp. 329-447 of vol. v., and pp. 1-28 of vol. vi. of the printed edition.

It consists of 13 parts according to Qaṭirī's division, as would appear from the following marginal notes:—

Marginal note on fol. 1 : السابع عشر من مسند احمد بن حنبل

Marginal note on fol. 126 : التاسع والعشرون من مسند احمد بن حنبل

It is stated in the following colophon that the scribe transcribed the present copy from a reliable copy belonging to the Madrasah of Abū 'Unar in Damascus, bearing the old notes of the traditionists who studied from the copy:—

آخر مسند الانصار علي التمام . . . . قال كاتبه احمد بن محمد بن عبد الله العموي . . . . قد كتبت هذا المسند . . . . علي الاصل المنقول عنه هذه النسخة المباركة وهي النسخة الموقوفة علي مدرسة الشيخ ابي عمر . . . . وهي نسخة جليلة المقدار مقروءة علي عدة مشائخ اخيا وصادات ثقاه نقاد

Written in very fine Naskh.

Dated A.H. 1127.

II. Foll. 127-256. مسند عائشه, corresponding with pp. 29-447 of vol. vi. of the printed edition.

Written in good Naskh.

Dated A.H. 1128.

Scribe محمد البغدادي



## No. 245.

fol. 242; lines 23; size  $9 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 5$ .

Another old and valuable copy of part of the same Musnad. It consists of two classes of Musnad in 12 parts, and comprises 1776 Ḥadīṣ, corresponding with pp. 400-500 of vol. iii., and pp. 1-88 of vol. v. of the printed edition.

A note on the title-page says that the copy was for some time in the possession of Sayyid Ismā'il of Egypt.

It would appear from a mutilated note on fol. 242 that the MS. was studied in A.H. 733.

سمعت جميع السند الصحيح الجامع المسند عن الصحابة الثقات  
المكيين والمدنيين عن مسند الامام الحافظ ابو عبد الله احمد بن  
حنبل شيخ الحفاظ السهالي (sic) سنة ثلث وثلثين وسبعائة

Another note towards the end tells us that Aḥmad az Zafṭāwī, a descendant of Sirāj al Hindī, Qāḍī al Quḍāt of Egypt (d. A.H. 773 = A.D. 1372, see Ḥusn al Muḥāḍarah, fol. 234), sold this copy to the Madrasah Muḥmūdiya in Samarqand; and another note towards the end says that in A.H. 633 the present copy was compared with a copy of the Musnad by Shaikh Muḥammad Khalil al Makki (d. A.H. 648 = A.D. 1250).

بلغ مقابلة ومساخاً علي المسند علي الشيخ الزاهد الورع امام  
المسلمين الشيخ محمد الخليل المكي سنة ثلاث وثلثين ومستمائة

Towards the end of the 11th part a note on fol. 202b says that it was studied by Aḥmad bin Muḥammad bin 'Umar bin 'Abdallāh bin 'Abd an Nāṣir under Shaikh Muḥammad al Khalil. This Aḥmad, according to the autograph note of his father, was born in A.H. 603.

ولد احمد الشهير بسعيد احمد بن محمد بن عمر . . . يوم الجمعة  
شعبان سنة ثلث ومستمائة احسن الله العاقبة

محمد بن عمر بن عبد الله بن عبد الناصر

بن احمد بن اسمعيل

Written in good Naskh, in or before A.H. 633.

## No. 246.

fol. 261; lines 35; size  $11\frac{1}{2} \times 8$ ;  $8\frac{1}{2} \times 5$ .

Another copy of part of the same Musnad, designated here as the 5th part, الجزء الخامس

The present part begins with Ḥadīṣ of Musnad narrated by the Prophet's wife and other females, and ends with the last Ḥadīṣ of the same, corresponding with pp. 29-467 of vol. vi. of the Cairo edition.

The following colophon says that the present copy was written in A.H. 1124, and the transcription of the present part, as well as the previous parts, was made in Mecca.

هذا اخر مسند النساء - وكان الفراغ من كتابة هذا الجزء وهو الجزء الخامس من المسند . . . . منه حادي وعشرين بعد المائة والالف وهذا الجزء والاربعة الاجزاء قبلها كتبها اقل عباد الله واحوجهم الى عفو . . . . القاضي سليمان بن محمد بن خليل . . . بمكة المشرفة

Written in good Naskh.

Scribe سليمان بن محمد بن خليل

## No. 247.

fol. 583; lines 29; size  $13 \times 9\frac{1}{2}$ ;  $10 \times 7$ .

Another copy of the same Musnad, in four volumes, of which the fourth or last volume is wanting.

## Vol. I.

Beginning as usual, and ending with the last Ḥadīṣ of Abū Ramṣa Taimī, corresponding with vol. i. and vol. ii., pp. 1-227, of the Cairo edition.

Written in good Naskh.

Not dated; apparently A.H. 1301.

**No. 248.**

fol. 571; lines 29; size  $13 \times 9\frac{1}{2}$ ;  $10 \times 7$ .

**VOL. II.**

Beginning with the Musnad of Abū Huraira, and ending with the last Hadīṣ of Musnad Jābir bin ‘Abdallāh al Anṣārī, corresponding with vol. ii., pp. 228-475, and vol. iii., pp. 1-400, of the printed edition.

Written in good Naskh.

Dated A.H. 1302.

**No. 249.**

fol. 425; lines 29; size  $13 \times 9\frac{1}{2}$ ;  $10 \times 7$ .

**VOL. III.**

Beginning with the Musnad of Ṣafawān, and ending with the following:—

حدثنا عبد الله حدثني ابراهيم بن اسحق ثنا ابن المبارك عن  
يونس بن الزهري حدثني عبد الله بن عبد الله بن عتبة بن مسعود  
ان رجلا من اصحاب النبي صلى الله عليه وسلم حدثه انه سمع النبي  
صلى الله عليه وسلم قال اذا كان احدكم في الصلوة فلا يرفع بصره  
الى السماء.

Corresponding with vol. iii., pp. 400-503, and vol. iv. and vol. v., pp. 1-295, of the printed edition.

Written in A.H. 1307.

The MSS. Nos. 247-249 were presented to the Library by ‘Abdalmajid, a zamindar of Patna, in 1914.

No. 250.

foll. 339; lines 25; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

حاشية مسند احمد بن حنبل

## HÂSHÎYATU MUSNADI AḤMAD BIN HANBAL.

An incomplete copy of a gloss on the Musnad of Aḥmad bin Ḥanbal, dealing with the difficult words and passages used in it.

By an anonymous author. He quotes various authors; the latest of them is Mulla 'Alī Qārī (*d.* A.H. 1014 = A.D. 1605), whom he mentions on fol. 302 thus:—

ورده المحقق القاري في شرح الشرائع

In the *Ithāf an Nubla*, p. 142, it is said that Abū 'l Ḥasan 'Abd-al-hādī (*d.* A.H. 1139 = A.D. 1730) compiled a gloss on the Musnad in 50 Kirasa, each Kirasa = 10 foll. The present incomplete copy consists of 34 Kirasa. There is some reason to think 'Abd-al-hādī to be the author of the present gloss.

Beginning:—

الحمد لله رب العالمين وصلى الله على سيدنا محمد وصحبه وسلم  
وبعد فهذا تعليق لطيف على مسند الامام احمد بن حنبل رضي الله  
تعالى عنه مقتصر على ذكر ما يحتاج اليه القاري والمدرس من ضبط  
اللفظ وايضاح الغريب والاعراب قدر ما يسره الله تعالى ان شاء الله تعالى

A note, dated A.H. 1312 = A.D. 1894, on the title-page says that the Librarian of the Āsifiya Library of Hyderabad gave the MS. to the founder of this Library, and received certain MSS. from him for the present copy.

این نسخه حاشیه مسند امام احمد رحمه الله در مبادله بعضی کتب که  
در کتابخانه آصفیه موجود نبوده بکتابخانه مومسومہ باورینتل پبلک

لاثيري واقع بانكي پزر پشه بنا نموده مولوي خد الحبش خان بهادر  
داده شد

عماد احمد

٦ ربيع الثاني سنه ١٣١٢

مطابق ٢ اكتوبر سنه ١٨٩٤ ع

The present gloss is not printed.

This copy bears three seals of the Âsîfiya Library.

Written in Naskh.

Not dated; apparently 12th century A.H.

### No. 251.

fol. 23; lines 25; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

## القول المسدد

## AL QAUL AL MUSADDAD.

A work opposing the theory of certain traditionists that the Musnad of Ahmad bin Hanbal includes false Ḥadīṣ.

By Ahmad bin 'Alī bin Muḥammad bin 'Alī bin Ḥajar al 'Asqalānī, who died in A.H. 852 = A.D. 1449. For his life see the present vol., p. 49, no. 159.

Beginning:—

الصد لله الحكيم فلا يتوجه الانتقاض لا حكامه ولا الانتقاد لا قواله  
فلا يخفى عليه مثقال الدر من الوجود ولا اخف من مثقاله الخ

In the preface Ibn Ḥajar says that he studied a treatise under his teacher Ḥāfiẓ Zainaddin al 'Irāqī (d. A.H. 806 = A.D. 1404), who in the said work had pointed out that nine Ḥadīṣ in the Musnad were false Ḥadīṣ. Ibn Ḥajar made notes of all doubtful points on the margin of the said treatise, and in A.H. 819 wrote the present work in defence of the Musnad. 'Irāqī's treatise has been transferred *verbatim* to the present work, and each of the nine Ḥadīṣ is followed by Ibn Ḥajar's defence.

وقد رأيت قبل ان نخوض في حديث الاجوبة او توجه الرد او تعقبه  
ان اذكر سياق ما اورده الشيخ على الولا على نص ما كتبه في المذكور

ثم اذكر من الاحاديث المذكورة على طريقة اهل الحديث من غير  
تعسف ولا تكلف

‘Irâqî’s treatise begins on fol. 2<sup>b</sup> thus:—

الحمد لله وسلام على عباده الذين اصطفى واشهد ان لا اله الا الله  
وحده لا شريك له الخ

‘Irâqî tells us in the preface that in A.H. 750 he was asked by some of his Ḥanbali friends to collect the false and weak Ḥadīṣ found in the Musnad; but, thinking that there were very few such Ḥadīṣ in the said work, he took no notice of his friends’ request. Subsequently, in A.H. 760, while studying the Musnad under **علاء الدين ابو الحسن علي**, he found that the Musnad contained many weak Ḥadīṣ and some false Ḥadīṣ; hence the present work.

On fol. 5b Ibn Ḥajar begins his replies thus:—

الحديث الاول منها معيد بن السبب الخ - قوله ان رسول الله  
صلى الله عليه وسلم لم يثله ولا عمر ولا معيد

This treatise is followed by Ibn Ḥajar’s reply concerning fifteen more Ḥadīṣ of the Musnad which are said by Abū ‘l Farj ‘Abdarrahmān al Jawzī (*d.* A.H. 597 = A.D. 1250) to be false Ḥadīṣ. Ibn Ḥajar quotes these fifteen Ḥadīṣ, and defends the Musnad.

The author’s colophon quoted here gives the date of composition as A.H. 819:—

قال مؤلفه عامه الله تعالى بلطفه فرغت منها تسع عشرة وثمانائة

The colophon is followed by a note in which the scribe, **محمد بن خليل**, says that in A.H. 848 he studied the present work under the author with **Shamsaddīn as Sakhāwī** (*d.* A.H. 893 = A.D. 1490), and received the sanad for narrating the Ḥadīṣ in the work.

رواية كاتبه محمد بن خليل اللخمي عن المؤلف مساعاً بقرأه الشيخ  
شمس الدين السخاوي . . . . . ثالث عشر من شوال سنة ثمان واربعين

This sanad is verified by Ibn Ḥajar himself, thus:—

الحمد لله وسلام على عباده الذين اصطفى السماع والاجازة  
صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي غفر الله له

Ibn Ḥajar made several corrections on the margin of the present copy with his own hand.

A note on fol. 5<sup>b</sup> says that the present copy has been compared with the autograph copy by the author himself:—

سماحاً ومقابلة باصل مؤلفه على مؤلفه لطف الله تعالى به

\* The work seems to be rare. We are not acquainted with any other copy of the work.

Written in good Naskh, A.H. 840.

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No. 252.

fol. 175; lines 24; size  $9 \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

المختاب من مسند عبد بن حميد

**AL MUNTAKHAB MIN MUSNADI 'ABD  
BIN HUMAID.**

An abridgment from the author's larger work, called *Al Musnad al Kabîr*, consisting of *Musnad Ḥadis*.

Author: 'Abd bin Ḥumaid bin Naṣr, عبد بن حميد بن نصر. Bukhārî, in his work *Al Jâmi'*, supported by Dababî in *Ḥuffâz*, vol. ii., p. 115, and *Mir'ât al Janân*, fol. 162, calls him 'Abdalḥamid. The following note on the title-page of this copy states that the real name of the author is 'Abdalḥamid, but that he is commonly known as 'Abd bin Ḥumaid; and this statement most probably is correct.

هذا مسند العافظ المحدث عبد الحميد الشهير بعبد بن حميد

Trustworthy authors, such as Dababî and Yâqût, hold that the author belongs to Kus in Samarqand, while some others say that he belongs to Kush, a village in Jurjân. Towards the end it has been noted that Kus, with *س*, is correct: *بالسين المهملة على الصحيح*.

'Abdalḥamid, after receiving his education in different branches of learning, studied Ḥadîṣ under traditionists who are reckoned among the best authorities on Ḥadîṣ, such as:—

يزيد بن هارون (d. A.H. 206 = A.D. 842),

محمد بن بشير (d. A.H. 203 = A.D. 839),

علي بن حاصم (d. A.H. 201 = A.D. 837),  
 حسين بن علي الجعفي (d. A.H. 203 = A.D. 839),  
 ابو اسامه (d. A.H. 201 = A.D. 837),

and others. Muslim and Turmudi, the authors of the 2nd and 4th canonical collections, have repeatedly admitted his authority in Ḥadīṣ, and quoted Ḥadīṣ from him. He died in A.H. 249 = A.D. 863. For his life see: Ḥuffāz, vol. ii., p. 115; Mir'at al Janān, fol. 162; Yâqût, vol. iv., p. 274; Hâj. Khal., vol. ii., p. 390; Berlin, No. 1116; Brock., vol. i., p. 157.

For other copies of the work compare: Berlin, 1261; Goth, 590; Jeni, 568; Köpr., 456. The work has not been printed.

Beginning with Isnād thus:—

اخبرنا الشيخ الصالح الثقة الامين ابو بكر محمد بن مسعود بن  
 بهرون الطبيب البغدادي سماعاً عليه في سنة ثلاث وستمائة قال انبأنا  
 الشيخ الامام ابو الوقت عبد الاول بن عيسى بن شعيب السجزي  
 الصوفي قال انا ابو الحسن عبد الرحمن بن محمد الداودي قال انبأنا  
 ابو محمد عبد الله بن محمد بن حمويه السرخسي قال انا ابو اسحق  
 ابراهيم بن حزيم الشامي الخرمكي قال انبأنا ابو محمد عبد الحميد  
 بن نصر الكسي قال حدثنا يزيد بن هارون انبأنا اسمعيل بن ابي خالد  
 عن قيس بن ابي حازم عن ابي بكر الصديق رضي الله تعالى عنه  
 قال انكم تقرأون هذه الآية يا ايها الذين امنوا عليكم انفسكم الخ

The colophon runs thus:—

آخر المنتخبة من مسند عبد بن حميد الكسي رحمه الله عليه

The scribe of this copy, 'Abdarrahmān bin 'Uṣmān, towards the end, in his note dated A.H. 1310, says that the present MS. is a copy of an old one, which was compared with a copy bearing the notes of traditionists who studied in A.H. 553, under Sharīf Yūnus who received the sanad for narrating the Ḥadīṣ of the present work from Abū 'l Waqt (d. A.H. 553 = A.D. 1159).

Written in ordinary Naskh.

Dated A.H. 1310.



## No. 253.

fol. 270; lines 23; size  $13 \times 9\frac{1}{2}$ ;  $9 \times 6$ .

## مسند الدارمي

## MUSNAD AD DÂRIMÎ.

A collection of Musnad Ḥadīṣ.

By Abū Muḥammad ‘Abdallāh bin ‘Abdarrahmān bin Bahrām ad Dārimī as Samarqandī (أبو محمد عبد الله بن عبد الرحمن بن بهرام)، who was born in A.H. 181 = A.D. 818, and studied Ḥadīṣ under traditionists whose authority on the subject is undisputed, such as:—

نصر بن شمیل (d. A.H. 203 = A.D. 839),

يزيد بن هارون (d. A.H. 206 = A.D. 842),

سعيد بن عامر (d. A.H. 208 = A.D. 844),

and others. He shortly proved himself a very prominent Muḥaddiṣ and was soon admitted to be an authority on the subject. Reliable traditionists of his age, such as:—

Muslim (d. A.H. 261 = A.D. 877),

Abū Dā’ūd (d. A.H. 275 = A.D. 888),

Turmuḍī (d. A.H. 279 = A.D. 892),

narrated Ḥadīṣ on his authority.

He died in A.H. 255 = A.D. 896. For his life and work see: Ḥuffāz, vol. ii., p. 115; Mir’āt al Janān, fol. 163; Taqrīb at Ṭahḍīb, p. 206; Ḥāj. Khal., vol. ii., p. 340; Brock., vol. i., pp. 163–4.

Beginning:—

باب ما كان عليه الناس قبل مبعث النبي صلى الله عليه وسلم  
من الجهل والضلالة حدثنا محمد بن يونس عن صفيان عن الأعمش  
عن أبي وائل النخعي

Ibn Ṣalāḥ (d. A.H. 643 = A.D. 1245) included the present work in Masānīd (works on Musnad Ḥadīṣ); while some others, such as ‘Irāqī (d. A.H. 806 = A.D. 1404) and Ibn Ḥajar (d. A.H. 852 = A.D. 1449), do not count it as a work on Musnad Ḥadīṣ.

The work is highly regarded as genuine Ḥadīṣ. and according to some is considered equivalent to the six canonical collections.

It is said in Ḥuffāz, vol. ii., p. 115, that Dārimī compiled a commentary on the Qur'ān, which, however, does not seem to be extant.

For another copy of the work compare Lied, 1726.

The work has been lithographed in Cawnpore, A.H. 1293 = A.D. 1877.\*

Written in Nasta'liq.

Dated A.H. 1225.

Scribe محمد عظيم

### No. 254.

fol. 224; lines 23; size  $9 \times 5\frac{1}{2}$ ;  $7\frac{1}{4} \times 4$ .

Another copy of the same. Written in ordinary Naskh. Not dated; apparently 13th century A.H.

The present copy begins with Isnād thus:—

الحمد لله حق حمده والصلوة والسلام على نبيه اما بعد قال الفقير الى ربه الغني عفيف الدين جنيد بن جلال بن عمر البلباني ملكه الله نواصي الاماني سمعت علي السست الصالحة ام الحسين فاطمه بنت القاضي شهاب الدين احمد بن قاسم الحرازي كتاب مسند الدارمي رحمه الله من اوله الى اخره غير فوت لفظة بقرأه غيري عليها وهي سمعها علي جدنا الشيخ رضي الدين ابي بكر ابراهيم بن محمد بن ابراهيم الطبري قال اخبرنا الشيخان سليمان بن خليل العسقلاني والشيخ الاجل كمال الدين محمد بن عمر بن خليل العسقلاني سماعاً من كمال الدين محمد واجازة من عمه نجم الدين سليمان بن خليل - قالوا اخبرنا الحافظ برهان الدين المصري سماعاً من الامام شديد الدين ابي الوقت عبد الاول بن عيسى بن شعيب الهروي السجزي قال شيخنا رضي الدين واخبرنا به غالباً الشيخ ابو عبد الله محمد بن ابي البركات ابي الخير الهمداني اجازة مكاتبة في المسجد الحرام قال اخبرنا ابو الوقت عبد الاول اجازة عن ابي الحسين عبد الرحمن بن المظفر الداؤدي عن ابي محمد عبد الله بن احمد السرخسي عن ابي عيسى بن عمر

السمرقندي عن الامام ابي محمد عبد الله بن عبد الدارمي باب ما  
كان عليه الناس قبل مبعث النبي صلى الله عليه وسلم من الجهل  
والضلالة

The above Isnād says that 'Afifaddin Junaid, the eldest son of Jalāl Aḥmad bin 'Umar bin Muḥammad bin 'Umar al Balbānī (*d.* A.H. 796 = A.D. 1393), traditionist and scholar of the 9th century A.H. (see the present vol. p. 16), studied the present work under the female traditionist Faṭimah bint Aḥmad bin Qāsim (*d.* A.H. 783 = A.D. 1343, see *Ad Durar al Kāminah*, vol. ii., fol. 135), who studied the work under Raḍiaddin Abī Bakr Ibrāhīm bin Muḥammad at Ṭabarī (*d.* A.H. 722 = A.D. 1322, see *Ad Durar al Kāminah*, vol. i., fol. 69\*), and received the sanad for narrating the Ḥadīṣ of the present Musnad from the above-mentioned Raḍiaddin. The continuation of the sources of Raḍiaddin for narrating the Ḥadīṣ of the present work ends with the author.

The above Isnād gives us sufficient reason to hold that the original copy from which the present MS. has been transcribed belongs to the 9th century A.H.

### No. 255.

fol. 198; lines 19; size  $9\frac{1}{4} \times 7$ ;  $6\frac{1}{4} \times 4\frac{1}{2}$ .

المجلد الاول من فردوس الاخبار

## AL JILD AL AWWAL MIN FIRDAUS AL AKHBÂR.

The First Volume of *Firdaus al Akhbar*, also called *Musnad ad Dailamī*.

A collection of 10,000 *Musnad* Ḥadīṣ, with omission of Isnads, arranged in alphabetical order.

Author: Abū Shujā' Shīrwaih bin Shahriyār bin Finnā Khusrān, ابر شجاع شيرويه بن شهريار بن فنا خسروان. He was born in Ḥamadān, A.H. 445 = A.D. 1053, where he studied Shāfi'ī jurisprudence and Ḥadīṣ under Yūsuf bin Muḥammad bin Yūsuf al Mustalamī, a Shāfi'ī jurist and traditionist of the 5th century A.H., and several others. In Isfahān he studied under 'Abdalwahhāb bin Mundā (*d.* A.H. 512 = A.D. 1118).

After that he travelled to Bagdād, and then to Qazwīn, where he attended lectures of scholars and traditionists on Ḥadīṣ and other branches of learning. He died in A.H. 509 = A.D. 1115.

For his life and works see: Brock., vol. i., p. 344; Mir'āt al Janān, fol. 293<sup>a</sup>; Ḥuffāz, vol. iv., p. 55.

It is stated in Ḥāj. Khal., vol. ii., p. 260, that the author's son Shahriyār bin Abī Shujā' (d. A.H. 558 = A.D. 1162) enlarged the present work by adding some Ḥadīṣ and Isnād omitted by his father, and entitled it Musnad al Firdaus, and that this was abridged by Ibn Ḥajar (see No. 256).

The present copy is without the preface, and begins thus:—

ذكر الاحاديث الاوائل - فصل منها ما خلق الله عز وجل - ا ت ط  
ع ب ابن عباس وابو هريره وعباد بن الصامت اول ما خلق القلم  
بيده ثم خلق النور وهي الدواة ثم قال اكتب الخ

The usual beginning, given in Ḥāj. Khal., vol. ii., p. 264, runs thus:—

ان احسن ما نطق به الناطثون الخ

For other copies of the work see: Cairo, vol. i., p. 382; Berlin, 1278. The work has not been printed.

Written in good Naskh.

Not dated; apparently 7th century A.H.

### No. 256.

fol. 312; lines 29; size 10 × 7; 7¼ × 5.

تسديد القوس بمسند الفردوس

## TASDÎD AL QAUS BI MUSNAD AL FIRDAUS.

An abridgment of Musnad al Firdaus, arranged in alphabetical order. Musnad al Firdaus consists of 17,000 Ḥadīṣ.

By Aḥmad bin 'Alī bin Muḥammad bin Ḥajar al 'Asqalānī, احمد بن علي بن محمد بن حجر العسقلاني, who died in A.H. 852 = A.D. 1449 (see No. 59).

Beginning:—

الحمد لله الملك الحفيظ المنفرد بالملك الاسمي الجامع المطلع  
على الضائر . . . . اما بعد فاني كنت ارجى شيخنا الامام . . . . المكنى  
بابي الفضل العراقي . . . . يكشف كثيرا عن الاحاديث الغريبة . . . .  
من مسند الفردوس الخ

In the colophon Ibn Hajar says that he completed the present work  
in Muharram A.H. 852 (ten months before his death):—

وكان الفراغ من تعليقه يوم السبت الثالث من المعرم سنة اثننتين  
وخمسين وثمانمائة

The words هكذا في البياض and هكذا في, "thus in the draft," frequently noted on the margin, suggest that the present MS. was transcribed from an autograph copy. The following note, written by one Muhammad Murtaḍa, suggests that this copy was written before the author's death in A.H. 852.

الحمد لله وحده كتب هذا الكتاب قبل وفاه مؤلفه الحافظ ابن حجر  
العسقلاني رحمه الله عليه بنحو عشرة اشهر والله اعلم - كتب محمد  
مرتضى غفر له

Fol. 1 has been supplied in a later hand, apparently 11th century A.H.

The work is not mentioned in any catalogue.

The founder of the Library notes on the title-page that he paid  
100 rupees for the present copy.

Written in good Na-kh.

## THE SHĪ'A CANONICAL COLLECTIONS OF TRADITIONS.

No. 257.

fol. 158; lines 55; size  $11 \times 6$ ;  $6 \times 5\frac{1}{2}$ .

الكافي

AL KÂFÎ.

The First of the four Shī'a canonical collections of traditions.

Author: Muḥammad bin Ya'qūb bin Ishāq al Kulīnī, محمد بن يعقوب بن اسحاق الكليني. The author was a native of Kulīn (according to some Kalīn) in Rai. He left several other works, viz.:

- (1) كتاب الرسائل
- (2) كتاب الرد على القرامطة
- (3) كتاب تعبیر الرؤيا

and died, according to most authorities, in A.H. 328 = A.D. 939. Tūst and a few others place the date in A.H. 329 = A.D. 940.

For his life see: Wajiz, fol. 6<sup>a</sup>; Manhaj al Maqāl, fol. 317; Majālis al Mu'minin, fol. 230<sup>b</sup>; Kashf al Ḥujub, fol. 112<sup>b</sup>; Muntabā al Maqāl fi 'Ilm ar Rijāl, foll. 196<sup>a</sup>; Talkhīṣ al Maqāl, fol. 201<sup>b</sup>; Brock., vol. i., p. 187.

The author devoted fully twenty years to the composition of the work. It comprises 1699 Ḥadīṣ, and is divided into thirty-four Books.

The entire work is in two volumes.

VOL. I.

Contains the following four Books:—

- I. كتاب العقل, fol. 1-8.
- II. كتاب التوحيد, fol. 8-23.

III. كتاب الحجة, foll. 24-90.

IV. كتاب الايمان والكفر, foll. 91-150.

Beginning:—

الحمد لله المصمود لنعمته المعبود لقدوته المطاع في سلطانه . . . .  
اما بعد فقد فهمت ما شكوت من اصطلاح دهرنا على الجهالة الخ

Books V.-VII., viz. كتاب الدعاء, كتاب فضل القرآن, and كتاب, are not found in this copy.

For other copies of the work, see: Berlin, 1855; Loth, 144; Br. Mus. Suppl., 150. For commentaries, see: Berlin, 1850-58.

A volume of the work, containing the first seven Books, was lithographed in Persia A.H. 1281 = A.D. 1863, and the whole work, comprising 34 Books, was lithographed in two volumes in A.D. 1900.

Written in beautiful Naskh, with an illuminated head-piece.

Dated A.H. 1109.

### No. 258.

foll. 583; lines 23; size  $14 \times 8$ ;  $8\frac{1}{2} \times 4$ .

VOL. II. of the above.

Contains Books VIII.-XXXIV.

This volume begins with كتاب الطهارة thus:—

ابواب طهور الماء قال ابو جعفر محمد بن يعقوب الكليني حدثني  
علي بن ابراهيم بن هاشم النوفلي الماء كله طاهر الخ

and ends with كتاب الروضة, the last Book.

Written in good Naskh.

Dated A.H. 1150.

**No. 259.**

The same.

foll. 549; lines 33; size  $11\frac{1}{2} \times 6$ ;  $8 \times 4$ .

A slightly defective copy of Vol. II., beginning with كتاب الطهارة, and ending with كتاب الايمان والنذور. The last two Books, كتاب الوقوف and كتاب الروضة, are wanting.

Written in beautiful Naskh, within red ruled borders, with an illuminated head-piece.

Scribe حسين بن ابراهيم بن عبد الله.

A note on fol. 297\* and the colophon say the present copy was transcribed in A.H. 1196, for a Shī'ā Qāḍī Shāikh Ibrāhīm.

**No. 260.**

The same.

foll. 339; lines 37; size  $12 \times 7$ ,  $8\frac{1}{2} \times 4$ .**VOL. II.**

Beginning with كتاب الطهارة, and ending with كتاب المعيشة, corresponding with foll. 1-260 of MS. No. 258.

Written in good Naskh.

Dated A.H. 1105.

**No. 261.**

The same.

foll. 316; lines 37; size  $12 \times 7$ ,  $8 \times 4$ .**VOL. III.**

The continuation of the above, beginning with كتاب النكاح, and ending with كتاب الايمان والنذور, corresponding with foll. 261-583 of MS. No. 258.



Dated A.H. 1107.

Both this and the preceding volume were written by the scribe  
محمد بن الحسن التميمي

No. 262.

fol. 384; lines 25; size  $10 \times 6, 7 \times 3\frac{1}{4}$ .

شرح الكافي

SHARH AL KÂFÎ.

An incomplete copy of a commentary on Al Kâfi, in two parts bound in one volume.

By an anonymous author. He has quoted several works in this commentary, the latest being *Asmâ' ar Rijâl* by Muḥammad Amin Astarâbâdî (*d.* A.H. 1028 = A.D. 1629).

According to *Kashf al Hujub*, fol. 92<sup>b</sup>, commentaries on Kâfi were written by Bâqir Dâmâd (*d.* A.H. 1041 = A.D. 1632) and Khalîl bin Ghâzî (*d.* A.H. 1091 = A.D. 1682).

Part I., foll. 1-148. Commentary on كتاب الطهارة.

The colophon runs thus:—

هذا اخر ما اردنا شرحه من كتاب الايمان والكفر

Part II., foll. 149-308. Commentary on كتاب الدعاء.

Ends abruptly thus:—

روي عن ابن ابي عمر عن يحيى بن عمران الطلي عن ذريح عن  
ابي عبدالله عليه السلام - قال فصليتها بالليل

Written in Nasta'liq.

Not dated; apparently 13th century A.H.

## No. 263.

foll. 341; lines 25; size 10 × 6, 8 × 3½.

کتاب من لا یحضره الفقیه

## KITĀB MAN LĀ YAḤḌURUHU 'L FAQĪH.

The Second of the four Shī'ā canonical collections.

Author: Abū Ja'far Muḥammad bin 'Alī bin Ḥusain bin Mūsā bin Bābawaih al Qummi, ابو جعفر محمد بن علي بن حسن بن موسى بن بابويه القمي, a traditionist and famous author, who composed nearly 300 works on different branches of learning. The date of his birth has not been determined by his biographers. He came to Bagdād in A.H. 353 = A.D. 966, and there delivered lectures on Ḥadiṣ and jurisprudence, which were attended by large numbers of pupils. Numerous traditionists have quoted Ḥadiṣ from him. He died in A.H. 381 = A.D. 991.

For his life and works, see: Manhaj al Maqāl, fol. 295; Kashf al Ḥujub, fol. 148; Talkhiṣ al Aqwāl, fol. 300; Muntaha al Maqāl, fol. 47; Fihrist Ṭūsī, No. 661; Majālis al Mu'minin, fol. 231.

The author of Majālis al Mu'minin, basing his statement on Ṭūsī's work, gives A.H. 331 as the date of the author's death:—

شیخ طوسی در کتاب فہرست گفتہ کہ ابو جعفر بن بابویہ الثمی  
شیخی جلیل حافظ حادیف بصیر رجال و ناقد اخبار بودہ و در  
میان علماء قم کسی مانند او در حفظ و کثرت علم پیدا نشدہ و  
قریب بسہ صد تصنیف دارد و در سال سہ صد و سی و یک در بلدہ  
ری وفات یافت

The words سہ صد و سی و یک = 331 are found in all the manuscript copies of Majālis, as well as in the lithographed Tehrān edition, thus placing Qummi's death in A.H. 331. In the Asiatic Society's edition of Ṭūsī's work, No. 661, as well as the Oriental Public Library manuscript copies, there is no mention of Qummi's death.

The same mistake in author's date of death (A.H. 331) is found in the biographical notice of the author quoted from Najāshī's Asmā' ar Rijāl in the lithographed edition dated Lucknow, A.H. 1307. The Oriental Public Library manuscript copy of Asmā' ar Rijāl gives the date A.H. 381. Brock., vol. i., p. 187, mentions two dates for the author's death, namely, A.H. 381 and 391; but the later date is not found in any of the biographical works noted above.

Fol. 1<sup>a</sup> contains an incomplete portion of the Sanad (sources of the author for the Ḥadiṣ of the present work).

For a complete copy of the work and the Sanad, see the lithographed edition.

The work begins abruptly on fol. 2<sup>a</sup>, thus :—

بن موسى بن جعفر بن محمد بن علي بن حسين بن علي بن ابي  
طالب عليهم السلام فدام بجالسته سروري وانشرح لمذاكرته  
صدري الخ

It is stated in the preface that the work was composed at the request of the author's friend Muḥammad bin Ishāq, a noble of Balakh, and that prior to the present composition he had already composed 244 works (166 works of the author are enumerated in *Manhaj al Maqāl*). It consists of 5,963 Ḥadīṣ of the following two kinds :—

(1) Muṣnad Ḥadīṣ numbering 3,913,

(2) Mursal Ḥadīṣ numbering 2,050,

and is divided into 666 Bābs.

The present copy is incomplete, wanting a few lines at the beginning.

For other copies of the work see : Berlin, Nos. 4,782-3 ; Pet. 250 ; Paris, 1,108 ; Br. Mus., No. 905 ; India Office, 283 ; Bodl., ii., Nos. 84-86.

Written in good Naskh.

Not dated ; apparently 10th century A.H.

### No. 264.

The same.

fol. 318 ; lines 20 ; size  $13 \times 7\frac{1}{2}$  ;  $9 \times 5$ .

Another incomplete copy of the same, designated the First Part (الجزء الاول).

Beginning :—

اللهم اني احمداك واشكرك واؤمن بك ونتوكل عليك واقر بذنبي  
... اما بعد لما ساقني القضاء الى بلاد الغربة الخ

and ending with the last Ḥadīṣ of باب نوادر الصلوة, corresponding with vol. i., pp. 1-184 of the lithographed edition.

Marginal notes are not frequent.

Written in good Naskh.

Not dated ; apparently 10th century A.H.

## No. 265.

The same.

foll. 122; lines 21; size  $11 \times 6$ ;  $7 \times 3\frac{1}{2}$ .

Another incomplete copy of the same, beginning as the above, and ending with the Ḥaḍiṣ of the chapter معرفة الكبائر, corresponding with vol. i., ii., and a portion of vol. iii. (pp. 1-192) of the lithographed edition.

Written in ordinary Naskh.

Not dated; apparently 13th century A.H.

## No. 266.

foll. 415; lines 20; size  $10 \times 7$ ,  $6 \times 7\frac{1}{2}$ .

تہذیب الاحکام

## TAHDÎB AL AḤKÂM.

The Third of the four Shī'a collections of traditions.

VOL. I.

Beginning:—

الحمد لله ولي الصد ومستحقه صلى الله على خير خلقه محمد  
واله وسلم تسليما كثيرا الخ

Author: Abū Ja'far Muḥammad bin Ḥasan bin 'Alī aṭ Ṭūsī, ابو جعفر محمد بن حسن بن علي الطوسي. The author, a well-known scholar and traditionist, was born in A.H. 385 = A.D. 995, and studied Ḥaḍiṣ under Muḥammad bin Muḥammad An Na'imī (d. A.H. 413 = A.D. 1053) and some others. He travelled to 'Irāq in A.H. 408, and then to Bagdād, where he permanently settled near the Bāb al Karkh, and delivered lectures on Ḥaḍiṣ and on other subjects till A.H. 448. In that year the author, on account of a serious dispute between the Shī'as and Sunnis of Bagdād, was obliged to leave the place for Najaf, where he died in A.H. 460 = A.D. 1068.

Kashf al Ḥujub, fol. 41\*, places the author's death in A.H. 458 = A.D. 1066. Brock., vol. i., p. 404, first mentions the author's death as taking place in A.H. 459 = A.D. 1068, and then in A.H. 460 = A.D. 1069. Iktifā al Qunū' places the author's death in A.H. 466 = A.D. 1075.

But the authors of the following works all say that Ṭūsī died in A.H. 460 = A.D. 1068:—

- (1) Majālis al Mu'minīn, fol. 246<sup>b</sup>,
- (2) Muntaha al Maqāl, fol. 185,
- (3) Manhaj al Maqāl, fol. 280<sup>b</sup>,
- (4) Talkhīs al Aqwāl, fol. 222<sup>b</sup>,
- (5) Al Wajiz, fol. 7<sup>a</sup>.

The author in the preface says that the present work mostly consists of the Ḥadīṣ used in Al Muqanna'ah, a religious work by his teacher Muḥammad bin Muḥammad An Na'imī, but partly of Ḥadīṣ taken from other works.

Beside the present work and the works mentioned in Brock., vol. i., p. 404, the following are enumerated among his compositions by the author himself in Filrist Ṭūsī:—

1. كتاب النهاية
2. كتاب المفصح في الامامة
3. تلخيص كتاب الشافعي
4. كتاب ما لا يسع المكلف الاخلال به
5. كتاب العمدة في اصول الفقه
6. مسائل الخلاف مع الكل
7. كتاب ما يعقل وما لا يعقل
8. كتاب المبسوط
9. مقدمة في المدخل الى علم الكلام
10. مسألة في الاحوال
11. كتاب الايجاز في الفرائض
12. مسألة في العمل بخبر الواحد
13. مسألة في لحريم الثفاح
14. المسائل الحنبليه
15. المسائل الرحبية

16. المسائل الدمشقيه
17. كتاب في تفسير القرآن
18. المسائل الرازية
19. المسائل في الفرق بين النبي والامام
20. المسائل الحلبيه
21. كتاب النقض على ابن شاذان
22. مسائل ابن الراح
23. انس الوحيد
24. مختصر المصباح
25. الاقتصاد فيما يجب على العباد
26. المسائل الالياسيه
27. مختصر اخبار المختار
28. كتاب الغيبه
29. المسائل الجائزيه
30. هداية المسترشدين
31. كتاب اخبار الرجال
32. مقتل الحسين

and beside these, the following works of the author are enumerated in Muntaha al Maqâl:—

1. كتاب في تفسير القرآن
2. شرح مقدمه
3. كتاب تمهيد الاصول

The present copy ends with كتاب الجهاد.

For other copies of the work see: Bodl., ii., 87, Hand-list of Âṣāfiyah Library, Hyderabad, Nos. 187-188.

Written in good Naskh. Foll. 1-10 have been supplied in a later hand.

Dated A.H. 1073.

Scribe يوسف بن احمد بن صالح بن سعيد البحراني

## No. 267.

The same.

foll. 515; lines 21; size  $9\frac{1}{2} \times 7, 7 \times 5$ .

Another copy of the first volume, beginning and ending as above.

Written in good Naskh.

Dated A.H. 1091.

The second vol. of the work, which is wanting, contains the following Kitâb:—

- I. كتاب الديون
- II. كتاب الكفالات
- III. كتاب الضمانات
- IV. كتاب الحوالات
- V. كتاب الشهادات
- VI. كتاب القضايا والاحكام
- VII. كتاب المكاسب

## No. 268.

foll. 375; lines 23; size  $10 \times 7\frac{1}{2}, 8\frac{1}{3} \times 4\frac{1}{2}$ .

Vol. III.

The third vol. of the Tahdib, beginning with كتاب النكاح abruptly thus:—

الحسن بن سعيد بن قاسم بن محمد بن سلام الفراء عن جرير عن  
عبد الله

and ending with the last Hadîṣ of كتاب الديات.

Written in good Naskh.

Not dated; apparently 11th century A.H.

Scribe عبد المهيدي بن حاجي بن عبد الحسين

No. 269.

foll. 350; lines 25; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4$ .

الاستبصار

## AL ISTIBSÂR.

The Fourth of the Shi'a collections of traditions.

By the author of the preceding work.

The difference between the present composition and the Tahdib mentioned above, as stated by the author himself in his work Fihrist (No. 620), is that the Tahdib contains the two following classes of Ḥaḍiṣ :—

- (1) Ḥaḍiṣ in the narration of which all the traditionists agree;
- (2) Ḥaḍiṣ transmitted from some traditionists, but not narrated by others.

The present work contains only the Ḥaḍiṣ of the latter class :—

كتاب الاستبصار فيما اختلف من الاخبار وهو يشتمل على عدة  
كتاب تهذيب الاحكام غير ان هذا الكتاب مقصور على ذكر ما  
اختلف من الاخبار والاول يجمع الخلاف والوفاق

Beginning :—

الحمد لله ولي الصدق ومستهقته والصلوة والسلام على خيرته  
والطاهرين من عترته الخ

The work is divided into 925 Books, and contains 5511 Ḥaḍiṣ.

For other copies of the work see: Berlin, 1772-6; Pet. 56. The work was printed in Tehrân in A.H. 1322 = A.D. 1903.

Written in beautiful Naskh, with a head-piece at the beginning.

Dated A.H. 1057.

Scribe محمد الباقر المشهدي



## No. 270.

The same.

foll. 324; lines 27; size  $11 \times 9\frac{1}{2}$ ;  $8 \times 4$ .

Another copy of the same, beginning and ending like the above.

Written in good Naskh.

Dated A.H. 1095.

Scribe أحمد بن محمد بن مبارك بن حسن بن إبراهيم الساري

## No. 271.

The same.

foll. 379; lines 25; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

Written in good Naskh.

Dated A.H. 1074.

The MS. bears on the title-page, as well as on the last page, seals of Nawâb Wilâyat 'Alî Khân of Patna, and of his son Khurshaid Nawâb, who presented the MS. to the Library in 1898.

## No. 272.

foll. 398; lines 20; size  $8\frac{1}{2} \times 5$ ;  $8\frac{1}{2} \times 3$ .

الوافي

## AL WÂFÎ.

An incomplete copy of a work containing the above four Shî'a canonical collections of the Ḥadîṣ, with explanation of the difficult words.

By Muḥammad bin Murtaḍā, محمد بن مرتضى, commonly called al Muḥsin al Kāshî (المحسن الكاشي), a well-known scholar and author of numerous works, who died shortly after A.H. 1092 = A.D. 1679. See Kashf al Hujub, fol. 195<sup>b</sup>.

Brock., in vol. ii., p. 201, mentions Al Muḥassin al Kāshī (المحسن الكاشي), giving the date of his death as A.H. 911 = A.D. 1505, and enumerates Aṣ Ṣāfi fi Tafsir al Qur'ān as one of his compositions; and again in the same vol., p. 413, mentions Al Muḥsin al Kāshī as a scholar of the 12th century A.H., and enumerates Al Kalimāt al Maknūnah min 'Ulūm al Hikmah as one of his works; while Kashf al Ḥujub, on fol. 97, 12<sup>b</sup> and 157, says that the author of the above two works is the author also of the present work, and that he died shortly after A.H. 1092 = A.D. 1679.

Beside the present work the following four compositions of the author are enumerated in Kashf al Ḥujub :—

- I. التفسير الاصفى
- II. لؤلؤة البحرين
- III. المحجة البيضاء
- IV. مرآة الاخره

The entire work is in fifteen parts. The present copy contains only two parts, viz. the 4th and 5th.

Part 4th, foll. 1-141.

Beginning :—

الحمد لله والصلوة والسلام على رسول الله ثم على آل بيت  
رسول الله - كتاب الطهارة

Written in good Naskh, A.H. 1128.

Foll. 141-143 are blank.

Foll. 143-148 contain the index to the present work.

Part 5th, foll. 149-398.

Beginning with كتاب الصلوة. This part is defective towards the end.

The following abbreviations are observed in the work: يه for من لا يحضره الفقيه; يب for At Tahdīb; كا for Al Kāfi; من for Istibṣār.

Written in good Naskh.

Not dated, apparently 13th century A.H.

## ZAIDÎ MUSNAD.

No. 273.

Foll. 80; lines 15; Size  $8 \times 5\frac{1}{2}$ ;  $5 \times 3$ .

المسند

## AL MUSNAD.

An incomplete copy of the Musnad Ḥadiṣ, designated here as Musnadu Zaid.

Author: Zaid bin 'Alî bin Ḥusain bin 'Alî bin Abî Ṭâlib, زيد بن علي بن حسين بن علي بن ابي طالب. This author is the son of Zain al 'Âbidin 'Alî (*d.* A.H. 95 = A.D. 713), the grandson of 'Alî, the fourth Caliph, and was one of the famous Imâms, whose followers are known as Zaidiyah. He was induced by the people of Kûfa to claim his hereditary Khilîfat, and to fight against Hishâm (A.H. 105-125 = A.D. 724-743), the tenth of the Omayyid Caliphs. In A.H. 122 = A.D. 740 he marched against the Caliph, but very few of Kûfa people joined him. Consequently in the same year he was killed at Kûfa. See *Manhaj al Maqâl*, fol. 138<sup>b</sup>; Berlin, No. 968; *Mukhtaṣar ad Duwal*, p. 206; *Taqrîb at Tahdîb*, p. 86; *Anbâ' az Zaman*, fol. 12; *Al Milal*, p. 207.

The present copy is defective at the beginning as well as at the end.

Beginning abruptly with the Ḥadiṣ of the chapter *صلوة المريض* thus:—

عليهما السلام يصلي المريض قائما فان لم يستطع فجالسا

and ending abruptly with the Ḥadiṣ *ابو الحسين* thus:—

زيد بن علي عن ابيه عن جده امير المؤمنين علي عليهم السلام  
قال له رجل يا امير المؤمنين ومشي الرجل في النعل الواحدة

The Isnād for the present work, quoted on fol. 72, runs thus:—

حدثني عبد العزيز بن اسحاق بن جعفر البغدادي قال حدثني  
ابو القاسم علي بن محمد الكوفي قال حدثني سليمان بن ابراهيم  
المعاري جدي ابو امي قال حدثني نصر بن مراحم المنقري قال  
سمعت هذا الكتاب من ابي خالد الواسطي النخ

On fol. 72 the scribe quotes a statement of ‘Abdal ‘Azīz bin Ishāq (an eminent Zaidi traditionist, who was alive in A.H. 326 = A.D. 937, see *Manhaj al Maqāl*, fol. 180), who gives us to understand that almost all the followers of Zaid who had studied the work under him were killed in the revolution of A.H. 122, except Abū Khālid al Wāsiṭi, who, it is said, studied the present work under the author:—

قال عبد العزيز بن اسحاق . . . . قال ابراهيم سألت ابا خالد  
رحمه الله تعالى كيف سمعت هذا الكتاب عن الامام زيد بن علي  
قال سمعناه من كتاب معه قد وطأه وجمعه فما بقي من اصحاب زيد بن  
علي ممن سمعه الا قتل غيري

In another note on the same folio the scribe says that Abūl Qāsim ‘Alī bin Muḥammad al Kūfi, arranged the work in the order observed in other works of jurisprudence.

Contents:—

Foll. 1-9, from a portion of chapter صلوٰۃ المريض to chapter  
كتاب الصلوة (previous chapters of الدعاء بعد صلوٰۃ الفجر  
and the whole of كتاب الطهارة are wanting).

Foll. 10-18, from chapter غسل الميت to chapter . . غسل النبي .  
كتاب الجنائز of وتكفينه.

Foll. 19-24, from chapter الوصال في الصيام of كتاب الصوم  
to كتاب الحج (some chapters of الصوم are wanting).

Foll. 25-40, from chapter فضل الحج to chapter الرجل يضحي  
قبل ان يصلي الامام.

Foll. 41-48, from chapter فضل الكسب من الحلال to chapter  
كتاب البيوع (some chapters of البيوع are wanting)  
and almost all the chapters of كتاب النكاح are wanting).

Foll. 49, باب نكاح العبيد.

Foll. 50-52, from chapter الخلع of كتاب الطلاق to كتاب الحدود (previous chapters of كتاب الطلاق are wanting).

Foll. 53-60, كتاب الحدود.

Foll. 61-65, كتاب السير.

Foll. 66-73, كتاب الفرائض.

Foll. 74-79, كتاب فضل العلماء.

Fol. 80 contains a collection of Ḥadīṣ from certain Sunnī works.

The present work is very rare and not mentioned in any catalogue. For other works of the author, see Berlin, Nos. 9681, 10224, 10237, 10265.

Written in good Naskh.

Not dated; apparently 9th century A.H.

## SUNNÎ ARBA'ÎNÎYÂT.\*

(WORKS OF FORTY ḤADĪṢ NARRATED BY THE SUNNÎ TRADITIONISTS.)

No. 274.

fol. 25; lines 23; size  $9\frac{1}{2} \times 7$ ;  $7\frac{1}{4} \times 5$ .

الاربعين الودعانية

## AL ARBA'ÎN AL WAD'ÂNÎYAH.

A work containing a collection of forty Ḥadīṣ with a commentary on the same. By Abū Naṣr Muḥammad bin 'Alī bin 'Ubaidallāh bin Aḥmad bin Ṣāliḥ bin Sulaimān bin Wad'ān, ابو نصر محمد بن علي بن عبيدالله بن احمد بن صالح بن سليمان بن ودعان, a scholar and a Qāḍī of Maṣāl, who died in A.H. 494 = A.D. 1101; see Hāj. Khal., vol. i., p. 50; Brock., vol. i., 355.

The present Arba'in has been transmitted from the Qāḍī by his pupil Abū Ṭāhir Aḥmad bin Muḥammad bin Aḥmad as Ṣalafī (who died at the age of 106 years in A.H. 576 = A.D. 1180). Ṣalafī regarded the Ḥadīṣ of the work as genuine, but other traditionists have condemned the present work for including a few weak Ḥadīṣ.

Beginning:—

حدثنا الشيخ الامام ابو طاهر احمد بن محمد بن احمد السلفي  
الاصفهاني قال ابو نصر محمد بن علي بن عبيدالله بن احمد بن صالح  
بن سليمان بن ودعان حاكم الموصل . . . الحديث الاول. عن انس بن  
مالك قال خطبها رسول الله صلى الله عليه وسلم على ناقة الجذاء

\* The Prophet in some Ḥadīṣ is said to have declared special regard for those who remembered any forty Ḥadīṣ. Consequently numerous traditionists composed works containing such collections. 'Abdallāh bin Mubārak al Marwazī (*d.* A.H. 181 = A.D. 796, see No. 282, *Sharḥ al Arba'in*, fol. 16a), is the first traditionist who composed a work comprising 40 Ḥadīṣ. Later on, works containing 40 Ḥadīṣ came to be regarded as a special branch of Ḥadīṣ.

Each Ḥadīṣ is followed by its commentary. The commentary of the first Ḥadīṣ begins thus:—

الشرح الجداء تاليف الاجدع وهو المقطوع (مقطوع) الانف والاذن

For other copies of the Arba'in, see Berlin, Nos. 1458-60; Cairo, vol. i., p. 409. No printed edition of the work has appeared.

The present MS., dated A.H. 730, is a transcription of the copy written by Zakarya bin Yahya bin Zakarya, author of *Risala fi al 'Amal* (see Berlin, No. 5864).

Written in a very clear Naskh.

Scribe علي بن عبد الهادي بن محمد بن يحيى العسقلاني, a traditionist of the 8th century A.H. For his work, see No. 279.

### No. 275.

fol. 29; lines 9; size  $9\frac{1}{4} \times 6$ ;  $4\frac{1}{2} \times 3$ .

الأربعين

### AL ARBA'ÎN.

A collection of forty Ḥadīṣ.

Author: Abû Zakarya Yahya bin Sharf an Nawawi (d. A.H. 678 = A.D. 1278). For his life, see No. 192.

Beginning:—

قال الشيخ العلامة محي الدين النووي . . . الحمد لله رب العالمين  
قيوم السموات والارضين . . . اما بعد فقدرونا عن علي بن ابي  
طالب وعبد الله بن مسعود . . . ان رسول الله صلى الله عليه وسلم  
قال من حفظ على امتي اربعين حديثا الح

For other copies of the work see: Berlin, Nos. 1476-7; Raf, 389; Münch, 127; Lied, 1746-7; Br. Mus., 878; Paris, 386-744; Cairo, vol. i., p. 264; Brook., vol. i., p. 396. The present Arba'in with the commentary (No. 283) was printed in Cairo A.H. 1307 = A.D. 1891, and the text was separately printed in Cairo in the same year.

For the commentary on the work by the author himself see No. 278, and for a treatise by the author dealing with the philology of the difficult words used in the Arba'in see No. 279, foll. 60\*-63.

Written in good Naskh.

Dated A.H. 1026.

Scribe محمد بن شهاب الدين الرضواني

One Sulaimân bin Aḥmad al Maliḥi, a scholar of the 11th century A.H., studied from the present copy, as appears from the following note:—

طالع في هذا الكتاب واورع فيه شهادة ان لا اله الا الله وان  
مصددا رسول الله وتسلل الله سبحانه ان توفاه على الاسلام . . . كتب  
الفقيه سليمان بن احمد المليعي

On the title-page, as well as the last fol. of the MS., are various extracts from different works.

### No. 276.

foll. 26; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5 \times 3\frac{1}{2}$ .

Another copy of the same work.

Written in good Naskh.

Not dated, apparently 11th century A.H.

Marginal notes are not frequent.

### No. 277.

foll. 13; lines 18; size  $10 \times 6$ ;  $8 \times 4$ .

Another copy of the same.

Written in Nasta'liq.

Not dated, apparently 13th century A.H.

One Manlavi 'Abdalmajid, a zamindar of Patna, presented the present MS. to the Library in 1914. The title-page bears a Sanad granted by



Maulavi Muḥammad Sa'īd, a well-known Arabic scholar of Patna, who died in A.H. 1304=A.D. 1888, to his pupil 'Abdalqādir bin 'Atiqallah:—

الحمد لله رب العالمين وبعد فقرأ علي وسمع هذه الاربعين . . .  
من اولها الى اخرها عبد القادر بن سيد عتيق الله . . . قال ذلك  
بفمه ورقمه بثلثه

محمد سعيد بن واعظ علي عفي الله عنهما

No. 278.

fol. 38; lines 17; size  $8 \times 6$ ;  $6 \times 3\frac{1}{2}$ .

شرح الاربعين

SHARH AL ARBA'IN.

A commentary on the above work, by the author himself.

Beginning:—

الحمد لله رب العالمين قيوم السموات والارضين . . . . دل الحديث  
على ان النية معيار السنة الخ

For other copies of the commentary, see Cairo, vol. i., p. 403. A printed copy of a Cairo edition, without date, is noticed in Rampore Hand-list, No. 189.

The text is written in Naskh and the commentary in Nasta'liq.

Not dated, apparently 12th century A.H.

No. 279.

fol. 63; lines 23; size  $10 \times 7$ ;  $7\frac{1}{2} \times 5$ .

شرح الاربعين

SHARH AL ARBA'IN.

An autograph copy of a commentary on the above Arba'in (No. 275), by 'Alī bin 'Abdalu'ādī bin Muḥammad bin Yahyā al 'Asqalānī, علي بن عبد

الهادي بن محمد بن يحيى العسقلاني, a scholar and traditionist of the 8th century A.H., who composed the present commentary in A.H. 733 = A.D. 1333, as appears from the following colophon:—

علقه المتبحر الي عفوربه المستقبل من زلته وذنبه علي بن عبد  
الهادي بن محمد بن يحيى العسقلاني .... عفا الله عنه وغفر له  
ولواديه ولمشائخه واحبابه وجميع المسلمين اجمعين وكان الفراغ من  
تليقها يوم السبت الموافق للثالث من شهر شوال سنة ثلاث  
وثلثين وسبعمائه

The work as well as the commentator is not mentioned in any catalogue. No mention of his life is given in biographical works, but the above-mentioned colophon gives us reason to believe that he was a Syrian scholar of the 8th century A.H., who died after A.H. 733 = A.D. 1333. The copy is defective at the beginning. It begins abruptly with the commentary on the 4th Ḥadīṣ thus:—

في هذا اكراب ومات رسول الله صلى الله عليه وسلم ولم يضع  
حجر على حجر ولا لبنة على لبنة الخ

Foll. 60<sup>a</sup>–63 contain a treatise by Nawawi, dealing with the philology of the difficult words used in Ḥadīṣ in the Arbaʿin (No. 275).

Beginning:—

قال جامع الاربعين وها انا اذكر مختصرا في ضبط الفاظها مرتبة  
لئلا يغلط في شيء منها وليستغني بها حافظها من مراجعة غيره

The MS. is written in a very clear bold Naskh.

Dated A.H. 733.

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No. 280.

foll. 141; lines 27; size 10 × 7; 8½ × 5½.

شرح الاربعين

## SHARH AL ARBAʿĪN.

A commentary on Nawawi's Arbaʿin, by Muḥammad bin Aḥmad al Masʿūdī al Ḥanafī, محمد بن أحمد السعودي الحنفي, a scholar of the

8th century A.H., who composed the present work in A.H. 748, and died in A.H. 788 = A.D. 1386. See Brock., vol. i., p. 396.

Beginning:—

الحمد لله المصمود بكل لسان المخفض لكلمته وعظمته في كل زمان  
ومكان الخ

The colophon runs thus:—

قال جامعه محمد بن مسعود اسعده في الدارين وكان الفراغ منه  
من هذا التعليق . . . . شهر ربيع الآخر سنة ثمان واربعين ومبعمائة

Only one other copy of the present commentary is mentioned, see Cairo, vol. i., p. 264.

Written in good Naskh.

Dated A.H. 840.

Foll. 1-3 are supplied in a later hand.

The scribe does not reveal his name anywhere in the MS.

### No. 281.

fol. 471; lines 17; size  $7\frac{1}{2} \times 5$ ;  $6 \times 4$ .

جامع العلوم والحكم

### JÂMI' AL 'ULÛM WAL HIKAM.

A commentary on Nawawi's Arba'in, by 'Abdarrahmân bin Aḥmad bin Rajab al Baġdâdî, عبد الرحمن بن احمد بن رجب البغدادي, commonly called Ibn Rajab, a well-known Ḥanbalî scholar and traditionist, who was born in Baġdâd, A.H. 706 = A.D. 1306, where he was brought up and received his education. Thence he travelled to Damascus, where he permanently settled, and studied under—

Muḥammad bin Ismâ'il (d. A.H. 735 = A.D. 1335),

Ibrâhîm bin Dâ'ûd al 'Attâr (d. A.H. 745 = A.D. 1345),

and others. From Damascus he went to Egypt, where he studied under Abû'l Fath al Mandûmî and Qalânsî, the well-known traditionists of Egypt. He secured a good reputation as an author as well as a scholar, and died in A.H. 795 = A.D. 1393. For his life and works see: Ad Durar al Kâminah, fol. 550; As Suhab al Wâbilah, fol. 117; Brock., vol. ii., p. 107.

Beginning :—

قال الشيخ الانام العلامة الاوحد شرف الاسلام مفتي الانام الشيخ  
زين عبد الرحمن بن الشيخ الامام العلامة شهاب الدين احمد بن شيخ  
الامام رجب البغدادي . . . . الحمد لله الذي اكمل لنا ديناً واثم  
علينا النعمة الخ

For other copies of the work see : Berlin, 1492 ; Cairo, vol. i., p. 355.  
The work has not been printed.

Written in good Naskh.

Dated A.H. 790.

Scribe عبد القادر بن محمد, a pupil of Ibn Rajab.

The last fol. bears an autograph Sanad, dated A.H. 790, granted by  
Ibn Rajab to the scribe :—

قرأ عليّ هذا الكاتب . . . من جمعي وتأليفه وشرح الاربعين  
النووية . . . وقابل نسخته من اصلي وصحت هذه النسخة بحمد الله  
. . . واجزت له روايته عني مع رواية ما يجوز لنا روايته . . . يوم الثلاثاء  
جمادي الاول سنة تسعين وسبعائة بدمشق المحروسة -

قاله وكتبه عبد الرحمن بن رجب الحنبلي عفي الله عنه -

The above Sanad also tells us that the present copy was compared  
with the autograph copy by the scribe, while he studied the present  
work under Ibn Rajab.

No. 282.

fol. 119 ; lines 19 ; size  $7\frac{1}{3} \times 5\frac{1}{2}$  ;  $5 \times 3\frac{1}{3}$ .

شرح الربيعين

SHARH AL ARBA'IN.

An incomplete copy of the commentary on Nawawi's Arba'in by  
Muhammad bin Muhammad ad Dalji, محمد بن محمد الدلجي, a scholar  
and traditionist of Egypt, who died in A.H. 947 = A.D. 1540. See Brock.,  
vol. i., p. 397 ; Gotha, No. 617.

Beginning:—

الحمد لله رافع اعلام الملة الزهراء بلوامع آيات الكتاب ومحكم  
مباني احكام الشريعة الغراء الخ

• In the preface the commentator traces his Isnâd for transmitting the Ḥadīṣ of the Arbaʿin (No. 275) from Aḥmad bin ʿAbdalwāhid al Miṣrī, a traditionist of the 8th century A.H. (see Berlin, No. 1490). The MS. ends abruptly, thus:—

ومن رام حقائق التوبة فعليه بكتاب المنازل

Only one other copy of the work is mentioned, see Gotha, No. 617.

Written in good Naskh.

Not dated, apparently 11th century A.H.

### No. 283.

fol. 169; lines 21; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

الفتح المبين

### AL FATH AL MUBÎN.

A popular commentary on Nawawī's Arbaʿin, by Aḥmad bin Muḥammad bin ʿAlī bin Ḥajar al Haiṣumī, أحمد بن محمد بن علي بن حجر الهيتمي.

This great author and commentator was born in Abu'l Haiṣum (a Maḥallah in Egypt), A.H. 909=A.D. 1503. This date is found in a treatise dealing with the life of the author by one of his pupils (see Hand-list, No. 11/2632). The latter quotes the author's own statement regarding the date of his birth: ولد رحمه الله تعالى ورضي عنه كما شاهدته بخطه بعملة أبي الهيثم . . . . . او اخر سنة تسع وتسعمائة. The author of An Nûr as Sâfir (see Hand-list, No. 2386) also supports this date; while Brock, vol. ii., p. 388, wrongly places the author's birth in A.H. 911=A.D. 1505.

The author, like the author of Fath al Bâri (see No. 159), is commonly called Ibn Ḥajar. The reason given to us by his biographers for his being so called is that one of his ancestors was habitually given to silence, so he became known as حجر (stone). Hence the author is

known as ابن حجر (son of stone). He lost his father at an early age. Shamsuddin ash Shinnāwī (d. A.H. 933 = A.D. 1528) and Abū 'l Ḥamā'i, well-known scholars of Egypt, took him in their charge and gave him his early education. In A.H. 924 Shinnāwī admitted him in the Madrasah Jāmi' Azhar. In a very short time (A.H. 929) Ibn Ḥajar completed his study at that institution. During the course of his study in Jāmi' Azhar he also attended lectures on different branches of learning in other institutions of Egypt. From about the end of the same year he was continually engaged for four years in teaching work in Egypt. In A.H. 933 he proceeded to Mecca and performed his first pilgrimage, and during his two years' stay in Mecca he secured Sanads from the eminent traditionists of the place. In the beginning of A.H. 935 he returned to Egypt and employed himself in teaching, and devoted part of his time to composition. During eight years as a teacher in Egypt Ibn Ḥajar gained a wide-spread reputation. In A.H. 939 he performed a second pilgrimage to Mecca, and came back to Egypt towards the end of the same year. In A.H. 940 he left, with all the members of his family, for Mecca, where he settled permanently, and was appointed professor of Ḥadīṣ and of Shāfi'i jurisprudence. He was acknowledged to be a specialist in the latter branch. He composed 70 works on different branches of the subject, and died in A.H. 974 = A.D. 1660. (Brock. wrongly fixes the date of his death in A.H. 973 = A.D. 1665.)

Beginning :

الحمد لله الذي وفق طائفة من علماء كل عصر المقيم مباحث  
الاحاديث الن

In the colophon, Ibn Ḥajar says that he compiled the present commentary in two months, A.H. 951:—

قال مؤلفه تغمد الله برحمته ورضوانه ابتدأت هذا الشرح اثنا  
القعدة وفرغت منها هلال المحرم سنة احدى وخمسين وسبعماية

For other copies of the commentary see: Berlin, 1493-6; Paris, 748; India Office, 169; Cairo, vol. i., p. 379. The present commentary was printed in Cairo A.H. 1307 = A.D. 1891.

Written in good Naskh.

Dated A.H. 1004.

نور الدين علي بن رمضان  
Seribe

## No. 284.

foll. 253; lines 16; size  $10 \times 5\frac{1}{2}$ ;  $5 \times 3$ .

المبين المعين

## AL MUBÎN AL MU'ÎN.

A commentary on Nawawi's Arba'in, by 'Alî bin Sulţân Muḥammad al Qârî, علي بن سلطان محمد القاري, who died in A.H. 1014 = A.D. 1605 (see No. 236).

Beginning:—

الحمد لله الذي جعل الاعداد والاوقات اعتبار الانام فخلق  
السموات والارض في ستة ايام الخ

For other copies of the work see: Berlin, No. 1497; Cairo, vol. i., p. 396.  
A printed copy of the Cairo edition is noticed in Raf' as Suttur, p. 45.

Written in beautiful Naskh, within gold-ruled borders.

No date; apparently 11th century A.H.

Marginal notes are found throughout the MS.

## No. 285.

foll. 37; lines 17; size  $7 \times 3\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

شرح الاربعين

SHARḤ AL ARBA'ÎN.

A commentary on Nawawi's Arba'in, by Sa'id bin Muḥammad al Muftî, سعيد بن محمد المفتي.

The commentator (an Indian scholar) says in the preface that he studied the Arba'in under Muḥammad 'Ismatullah bin Maḥmûd al Bukhârî, a scholar of the 10th century A.H., and the author of the Ḥāshiya 'Ala Sharḥi Mulla Jāmi (see Hand-list, No. 1541). The date of the composition of the present commentary, as given in the colophon, is A.H. 1015.

Beginning:—

الحمد لله على الاكرام وعلى نبيّه الصلوة واسلام وعلى آله واصحابه  
البررة الكرام . . . اما بعد فيقول العبد الضعيف الى الله المفتي محمد  
معفيد

We are not acquainted with any other copy of the work.

The following note on the title-page says that, in A.H. 1152, the MS. was placed in the Royal Library at Aurangābād, Deccan, known as *Khuḡjista Bunyād* (see *Giyāṣ*, p. 159, خجسته بنياد لقب اورنگاباد كه شهر يست در دكن):—

بابت سنه ۱۱۵۲ هجره مقدمه در بلدۀ طيحه خجسته بنياد ۱۵ ربيع  
الثاني من مذكور داخل كتبخانه سرکار نموده شد

No. 286.

foll. 14; line 28; size 10 × 6; 7 × 5.

تحفة المحبين

## TUHFAT AL MUḤIBBĪN.

A commentary on Nawawī's *Arba'in*, by *Shāikh* Muḥammad Ḥayāt as Sindhī, شيخ محمد حيات السندهي.

The author was born in 'Ādilpore (in Sindh), where he was brought up and educated. At an early age he travelled to Arabia, and studied Ḥadīṣ under traditionists of Mecca and Medina, such as—

شيخ ابو الحسن بن عبد الهادي (d. A.H. 1139 = A.D. 1727),

عبد الله بن سالم البصري (d. A.H. 1134 = A.D. 1722),

and others. He permanently settled in Medina, where he was appointed a professor of Ḥadīṣ. Muḥammad Fākhir, an Indian poet and Arabic scholar of Allahabad, who went to Medina in A.H. 1156, and studied



Hadīṣ under him, describes in his Maṣnawī Muḥammad Ḥayāt's teaching at Medina, in the following Persian verses:—

درس فرمای مسجد نبوی  
 بطریق رشیق مصطفوی  
 آن محمد حیات بضت بلند  
 بحدیف نبی قوی پیوند  
 متع الله زمرة الاعیان  
 بافاداته الی الازمان  
 سر من خاکپای او بادا  
 جان من در رضای او بادا

Muḥammad Ḥayāt died at Medina in A.H. 1163 = A.D. 1752, and was buried in the cemetery called al Baqī'.

For the commentator's life see *Ithāf an Nubala*, p. 403.

Beginning:—

الحمد حمدا یلیق به والصلوة والسلام علی حبیبہ وآلہ وصحبہ . . .  
 اما بعد فهذا شرح لطیف علی الاربعین . . . جمعها الامام الفقیہ  
 محی الدین ابو زکریا یحیی النوروی

The present commentary is not mentioned in any catalogue, and seems to be rare.

The present MS. was written in Medina A.H. 1144, during the life of the commentator, as appears from the following colophon:—

تحریرا فی شهر رمضان يوم السبت المبارك خلعت من احدی  
 عشر يوماً سنة الف ومائة واربعة واربعین . . . بالمدينة

Scribe سید عبد الوهاب بن سید عمر

## No. 287.

fol. 56; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

كتاب الأربعين

KITÂB AL ARBA'ÎN.

An autograph copy of Arba'in, believed to be unique, by Aḥmad bin Abî Bakr bin Aḥmad bin 'Alî bin Ismâ'il al Ḥanbalî al Qâdiri, أحمد بن أبي بكر بن أحمد بن علي بن إسماعيل القادري, a follower of the Hanbali school, and belonging to the Qâdiri order, who was born in Ḥamât, A.H. 763 = A.D. 1364, where he was brought up, and studied under his father and others.

After his father's death in A.H. 782, he travelled to Heliopolis, Emessa, Damascus, Cairo and Aleppo, in which places he studied Ḥadiṣ and other branches of Islamic literature under fifty scholars. Their names are mentioned in the work by the author.

In A.H. 787 he performed the pilgrimage to Mecca. In A.H. 806 his masterly knowledge of jurisprudence induced the authorities of Aleppo to appoint him as a Qâḍi of the place, where he continued his services as Qâḍi till his death in A.H. 840 = A.D. 1437.

For his life and works see *As Suhab al Wâbilah*, fol. 27. Brock., vol. ii., p. 107, wrongly places the author's death in A.H. 831 = A.D. 1428.

Beginning:—

الحمد لله الذي من علينا باتباع سنة نبينا محمد سيد المرسلين  
وجعلنا ممن نظم في سلك طلبة الحديث

The author in the preface says that he studied under fifty *Shaiḥhs*, and having collected forty Ḥadiṣ he added ten Ḥadiṣ from his remaining ten teachers, with a view to showing the complete number of his teachers:

ثم اتبعت تلك الرواية من مشائخ عشر

Beside the present work and the works mentioned in Brock., vol. ii., p. 107, the following works of the author are enumerated in *As Suhab al Wâbilah*:—

- (1) الدرر والآلي في فضائل الشهور والايام
- (2) كتاب في المتبائنات

## Contents:—

Foll. 1<sup>b</sup>–13<sup>a</sup>. 14 Ḥadīṣ transmitted by the author from 14 Shaiḫs of Ḥamāt.

Foll. 13<sup>b</sup>–15<sup>a</sup>. 2 Ḥadīṣ transmitted from 2 Shaiḫs of Emessa.

Foll. 15<sup>b</sup>–26<sup>a</sup>. 8 Ḥadīṣ transmitted from 8 Shaiḫs of Heliopolis.

Foll. 26<sup>b</sup>–41<sup>a</sup>. 15 Ḥadīṣ transmitted from 15 Shaiḫs of Damascus.

Foll. 41<sup>b</sup>–48<sup>a</sup>. 5 Ḥadīṣ transmitted from 5 Shaiḫs of Egypt.

Foll. 48<sup>b</sup>–56. 6 Ḥadīṣ transmitted from 6 Shaiḫs of Aleppo.

Written in good Naskh.

Dated Ḥalab, A.H. 837, as appears from the following colophon:—

وكان فراغ مؤلفه وجامعه العبد الضعيف الفقير الى الله احمد بن  
ابي بكر بن احمد بن علي بن اسماعيل الحلبي القادري . . . بتاريخ  
ثمان الاربعاء منتصف ذي القعدة الحرام سنة سبع وثلاثين وثمانمائة

The last fol. bears an autograph Sanad dated A.H. 738, granted by the author to his pupil, Abu 'l Khair Muḥammad.

## No. 288.

fol. 20; lines 25; size  $7 \times 5\frac{1}{2}$ ;  $5 \times 3\frac{1}{2}$ .

## الاربعين المتبائنه

## AL ARBA'IN AL MUTABÂ'INAH.

A collection of forty-five Ḥadīṣ, by Shihâbaddîn Aḥmad bin Ḥajar al 'Asqalânî, شهاب الدين احمد بن حجر العسقلاني (d. A.H. 852 = A.D. 1449, see No. 159). The Ḥadīṣ of different Isnâds (معبائنة المتن والاسانيد) are collected in the present work.

Beginning:—

الصد لله الذي على بصفاته المتبائنه بصفات المخلوقات وارسل  
سيدنا محمدا صلي الله عليه وسلم بالآيات الخ

Ibn Ḥajar himself designates the work as *Arba'in* (forty), but he says in the preface that, in collecting the Ḥadīṣ narrated by all well-known 'Abādilāh (traditionists named 'Abdullah), he found five in excess of forty; thus the work contains 45 Ḥadīṣ, and completes the number of famous traditionists named 'Abdullah. According to the author's own statement in his work *Raf' al Iṣr*, fol. 35 (see Handlist, No. 2745), he completed the present work in the Madrasah *Shaikhuniyah*, Egypt, A.H. 808:—

واملاً الاربعين المتبائة بالشيخونية ثمانى وثمانائة

Only one other copy of the work is mentioned, viz. Berlin, No. 1510.

Fol. 20 bears the following Sanad, dated A.H. 838, granted by Ibn Ḥajar to the scribe of the Sanad, Yūnus bin Fāras al Qādirī (*d.* A.H. 866 = A.D. 1463, see *Tāj at Ṭabaqāt*, vol. ix., fol. 532) and others, who studied the present MS. jointly with the scribe under Ibn Ḥajar in the Madrasah *Munkadiriya*, close to Ibn Ḥajar's house in Cairo, A.H. 838:—

الحمد لله رب العالمين وبعد فقد سمع جميع هذا الجزء وفيه خمسة واربعون حديثاً متبائة المتن والاسانيد مع ما في اثنائها من الكلام على الاحاديث - على مؤلفها سيدنا ومولانا قاضي القضاة شيخ الاسلام حافظ العصر استاذ اهل الدهر بقرية المجتهدين شهاب الملة والدين ابي الفضل احمد بن الشيخ الامام العام العلامة نورالدين ابي الحسن علي بن محمد بن محمد بن علي بن حجر العسقلاني الشافعي فسخ الله في اجله واعاد علينا من بركته بقرأة الشيخ الامام محي الدين ابي البقاء عبد القادر بن الشيخ شمس الدين ابي عبد الله محمد بن محمد الطوجي الشافعي لطف الله به الشيخ الامام العلامة اقضي القضاة شهاب الدين ابي العباس احمد بن جمال الدين ابي المعاسن يوسف بن محمد الشرجي الشافعي والشيخ الامام العلامة اقضي القضاة عز الدين محمد بن محمد بن عبد السلام الشافعي والشيخ الامام قاضي المسلمين بدر الدين محمد بن محمد بن عبد المنعم البغدادي الحنبلي والشيخ الامام تاج الدين بن محمد بن شهاب الدين احمد بن نورالدين علي الانصاري والفاضل البارع شهاب الدين ابي العباس احمد بن صدر الدين محمد بن روق والشريف نورالدين ابي الحسن علي بن محمد محي الدين عبد القادر بن شرف الدين محمود الحسيني القادري

والشيخ الصالح شهاب الدين نعمة الله بن الشيخ الامام العالم عفيف الدين محمد بن الشيخ الامام شرف الدين عبد الرحيم الشيرازي المعروف بالجهرى والفاضل بدر الدين محمد زين الدين ابي بكر جمال الدين يوسف العلادي وابو البر يونس بن فارس بن عبد الله القادري وله الخط وسمع الشيخ الامام العلامة ناصر الدين ابي عبد الله محمد بن شهاب الدين احمد بن محمد بن عبد الرحمن المصري الشهير بابن المهندس وولده احمد من اولها الى اخر الحديث الثامن العشر وحضر ولده محب الدين محمد في الحديث السادس العشر والسابع عشر والثامن عشر وصح ذلك وثبت في مجلس واحد بالمدرسة المنكديريه الملائقه بسكني المسمع المشار اليه في يوم الاحد ثامن عشرين ذي القعدة الحرام سنة ثمان وثلاثين وثمانمائة واجاز شيخنا المسمع المشار اليه لكل من قرأه وسمعه او حضره او شيئاً منه ان يرويه عنه وجميع ما يحوز له وعنه روايته بسؤال القادري ولله الحمد والمنة وحسبنا الله ونعم الوكيل وفيه تخرجه على العاشية في مجلس واحد صح ذلك قاله وكتبه ابو البر يونس بن فارس بن عبد الله القادري

The above Sanad is attested by Ibn Hajar himself, thus:—

السماع والاجازة صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي

The handwriting of the above Sanad and that of the present MS. are identical; it appears therefore that Yûnus bin Fâras, the writer of the Sanad, is the scribe of the present copy. The date of the above Sanad also suggests that the MS. was written in or before A.H. 838.

## No. 289.

fol. 30 ; lines 10-15 ; size  $8\frac{1}{2} \times 6$  ;  $7\frac{1}{2} \times 5$ .

الأربعين

## AL ARBA'ÎN.

A collection of forty Ḥadīṣ, by Muḥammad bin Yūsuf bin Abî Bakr, محمد بن يوسف بن أبي بكر.

One Muḥammad bin Yūsuf (*d.* A.H. 763 = A.D. 1363) is mentioned in Ḥaj. Khal., vol. i., p. 62, as the author of an Arba'în which deals with Ḥadīṣ on the Ḥajj (pilgrimage) only ; but the present work does not contain any Ḥadīṣ on that subject.

Muḥammad bin Yūsuf az Zarnadî (*d.* A.H. 730 = A.D. 1330) is mentioned in Berlin, No. 1551, as the author of an Arba'în. But no description of the Arba'în by Zarnadî is to be found in the Berlin or any other catalogue ; therefore it is not possible to say whether that work and the present Arba'în are identical.

Beginning :—

الصد لله رب العالمين والعاقبة للمتقين ولا عدوان الا علي  
الظالمين . . . اما بعد فان العبد المذنب محمد بن يوسف بن أبي بكر  
رحمة الله عليه

We are not acquainted with any other copy of the work.

Foll. 1-10 are written in Naskh, and foll. 11-30 in Nasta'liq.

Not dated, apparently 12th century A.H.

# SHÎ'A ARBA'ÎN.

No. 290.

fol. 169; lines 18; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

الأربعين وشرحها

## AL ARBA'ÎN WA SHARḤUHU.

A collection of forty Ḥadīṣ, with commentary, by Bahâ'addīn Muḥammad bin Ḥasan bin 'Abd-aṣ-ṣamad al Ḥārīṣī, بهاء الدين محمد بن حسن بن عبد الصمد الحارثي.

This famous Shī'a author, who composed more than sixty works on different subjects, was born in A.H. 953 = A.D. 1546, and died in A.H. 1031 = A.D. 1622. For his life and work see: *Khulāṣat al Aṣar*, vol. iii., p. 440; Rieu, *Persian Catalogue*, No. 25; Br. Mus. Supp., No. 673.

Beginning:—

ان احسن حديث تعلقى اللسان بجواهر حقائقه . . . وبعد فان الثمير الى الله بهاء الدين محمد العاملي . . . وهذه اربعون حديثاً من طرق اهل البيت . . . واردت كل حديث يحتاج الى البيان لما يوقف الطالبين على سبيله

The following author's colophon, quoted here by the scribe, gives the date of composition, A.H. 995:—

اتفق الفراغ من مشته ضعوة يوم الاثنين ثالث العشري الثالث من شهور السنة الخامسة من العشر العاشر من المائة العاشرة

A MS. copy of this work is mentioned in the Rampore Library (printed list, No. 187). The work was lithographed in Tih-rān A.H. 1322 = A.D. 1903.

At the end the MS. bears seals of Nawāb Wilāyat 'Alī Khān and his son Khurshaid Nawāb, who presented the MS. to the Library in 1898.

Dated Shirāz, A.H. 1065.

Scribe بهاء الدين محمد الليثي

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**No. 291.**

The same.

Foll. 187; lines 17; size  $8\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

Another copy of the same.

Written in Naskh.

Dated A.H. 1108.

Scribe عبد الكريم

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# ZAIDÎ ARBA'ÎN.

No. 292.

fol. 88; lines 31; size 11 × 7; 8¼ × 4.

الانوار المضية

## AL ANWÂR AL MUDÎYAH.

A commentary on Sailaḳî's Arba'în,\* by Yahya bin Ḥamza, يحيى بن حمزة, a well-known author and Zaidi Imâm, who was born in A.H. 669 = A.D. 1271, and was proclaimed Imâm in A.H. 720 = A.D. 1320. He died in A.H. 749 = A.D. 1349. For his life and works see Br. Mus. Suppl., No. 343-353.

Beginning :—

الحمد لله وحده والصلاة والسلام على من لا نبي بعده الحمد لله  
الحكيم الذي انطق لسان الانسان

The commentator says in the preface that after compiling a commentary on Nahj al Balâḡah (see Hand-list, No. 1853), he wrote the present commentary, on the basis of a reliable copy of Al Arba'în as Sailaḳîyah corrected by the author himself:—

اني لما وقفت على الاحاديث الاربعينية السيلقية وحصلتها مساعاً  
بلغ المصنف

He quotes in some places Ḥadiqat al Ḥikmat, a commentary on the Arba'în by 'Abdullah bin Ḥamzah (d. A.H. 613 = A.D. 1285).

The work is rare, not mentioned in any catalogue.

Written in good Naskh.

Not dated, apparently 9th century A.H.

\* This Arba'în is known as Al Arba'în as Sailaḳîyah, a collection of forty Ḥadîṡ by Sayyid Abû Ṭâlib al Ḥusain bin Muḥammad bin Mahdî al Ḥusaini as Sailaḳî (see Br. Mus. Suppl., No. 156).









~~MS. No. 21578~~  
2

THE GREAT SEAL OF THE GOVT. OF INDIA

ARCHAEOLOGICAL SURVEY

GOVT. OF INDIA

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